THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, FEBRUARY 24, 1843. Nos. 1 & 2.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

Published every Friday, by J. V. HIMES. Assisted by L. D FLEMING and N. SOUTHARD.

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THE MIDNIGHT CRY.

A NEW VOLUME.

We this week commence a new volume, but whether the Lord will wait for us to finish it, we know not. We hope to be found in his work when he comes, and have no doubt that our readers will wish to continue readers, as long as they " remain in this tabernacle." The terms are 50 cents for 13 numbers, and, as we send great quantities gratuitously to new readers, we shall dwell mostly on the first principles of the subject. We have a great amount of interesting matter on hand for future numbers. All who receive this are requested to make special efforts to circulate it, and forward the money, which will enable us to increase the already large circulation of the Midnight Cry. What we do must be done quickly.

J. B. COOK, OF MIDDLETOWN, CT.

The Christian Secretary, the excellent Baptist paper published at Hartford, Ct., contains a letter from this well-known clergyman, in which he says: " I am solemnly persuaded the doctrine of our blessed Lord's speedy coming is of God." The Middletown Sentinel, in mentioning the fact, says:—" The Baptist Church in this city, of which he is pastor, has heretofore flourished under his ministration." His letter is deeply interesting, but we regret that it came to hand too late for this paper. We shall publish it next week.

TABERNACLE IN BOSTON.

We are sorry to learn from the Signs of the Times, that the work has not been carried forward with the promptness desired by the Committee. The weather has also set in so cold that it is impossible to do much towards it immediately. Our friends will therefore make no dependence on its completion at present. In the mean time let us make the best use of the buildings which God has given us.

PAPERS WANTED.—Those who have No. 2 of the weekly Cry, dated Dec. 30, 1842, will confer a great favor by returning it to this office. We are also in want of Nos. 1, 3 and 4, 9 and 10, for each of which we have orders, which we cannot supply.

BROTHER HAWLEY.—Do let us hear from you. We are waiting with great anxiety for your visit to New York.

WATCH!

While you watch for Christ's coming, watch and pray against every act, word, temper or thought, which would unfit you to welcome His coming. Be up and doing in the Lord's work, while he gives you time.

TRACTS FOR CIRCULATION.

Three numbers of the Voice of Warning are now on hand for distribution. The first is a dialogue on the Time of the End of the World. The second is the application of the subject, urging the question, " Are you ready?" The third is the " Harmonious Testimony of the Witnesses," bringing together the testimony of Ezekiel, Daniel, Paul, Christ, Luke, Mark, Matthew and Peter, as it bears upon the great subject of Christ's coming to be *looked for* as now *even at the doors.*

All the numbers should be widely circulated. Price 25 cents per hundred.

We have also a German Tract on Christ's Second Coming, by Bro. Litch.

LECTURES IN NEW YORK.

The Second Advent Association have now the entire control of the building formerly occupied by the Fourth Free Church, at the corner of Catharine and Madison streets. Meetings are held there every evening for lectures; and prayer-meetings every afternoon at 3 o'clock. Those who feel that the time is short and the work great, are requested to attend, as much as duty will admit.—There have been precious meetings there, and we trust our friends will pray for the continued outpouring of God's Spirit.

BROTHER STORRS,

Took leave of us last Sabbath evening, nothwithstanding the earnest entreaties by which he was beset, to remain. His labors were greatly blessed in this city. He is now in Albany, where, if report is true, he is provided with a place in which to speak. The Albany correspondent of the Tribune says: " The theatre has 'burst up,' and whatever *you* may think, *I say* a good riddance to it.—It is said, and I believe it is true, that the Millerites have hired it to hold forth in."

As the churches there are all closed, but one or two small ones, this is, doubtlsss, the Lord's method of providing a place for the free preaching of the gospel of the kingdom.

IMPORTANT NEW PUBLICATIONS.

Miller's Review of Prof. Stuart, in 8 pages, newspaper size. Price 4 cents.

Reply to N. Colver, showing how completely his book fails of showing what the title page seems to promise to show, " The Prophecy of Daniel *literally fulfilled.*" It is in one number of the Signs of the Times. Price 4 cents.

EXPOSITION OF ZECHARIAH XIV. By S. Bliss. A Tract of 12 pages. Price 3 cents.

"ISRAEL AND THE HOLY LAND." By Henry Dana Ward. This is a clear and conclusive argument, showing that the promises to Israel in the Old Testament, will all be fulfilled to the true Israel, in the heavenly Canaan, the true " promised land." Price ten cents. Let it be widely circulated.

REVIEW OF THE REV. O. E. DAGGETT'S SERMON, of "The Time of the End Uncertain," in the National Preacher, December, 1842. By S. Bliss. Price 10 cents. This Sermon has been widely circulated, and it is here ably reviewed.

A NARRATIVE of Conversion to the Faith of the Pre-Millennial Advent in 1843, with Suggestions and References. By John Starkweather. 5 cents.

THE LAST CRISIS, or Christ's Second Coming Very Nigh; with the Scenes of the Judgment, and the way to be prepared for these Solemn Events. By C. Morley. Five cents.

SYNOPSIS OF

MILLER'S VIEWS.

I.—I believe Jesus Christ will come again to this earth.

PROOF.—John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. 1:7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.—Even so, Amen.

II.—I believe he will come in all the glory of his Father.

PROOF.—Matt. 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mark 8:38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

I also believe he will come in the clouds of heaven.

PROOF.—Matt. 24:30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark 13:26. And then shall they see the Son of man coming in the clouds, with great power and glory, 14:62, And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel 7:13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

III.—I believe he will then receive his kingdom, which will be eternal.

PROOF.—Dan. 7:14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke 19:12—15. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. 4:1. I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the quick and the dead at his appearing and his kingdom.

IV.—I believe the saints will then possess the kingdom forever.

PROOF.—Dan. 7:18, 22, and 27. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Matt. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit

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the kingdom prepared for you from the foundation of the world.

Luke 12: 32; 22: 29. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. 9: 25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

2 Tim. 4: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James 1: 12. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Peter 5: 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

V.—I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

Proof.—1 Cor. 15: 20, 23, 49. But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 John 3: 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And I believe, also, that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

Proof.—1 Cor. 15: 51—53. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. 3: 20, 21. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. 4: 14—17. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

VI.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

Proof—2 Cor. 4: 14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and present us with you.

Eph. 5: 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. 1: 22. In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight.

Jude 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. 3: 13. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. 1: 7, 8. So that ye come behind in no gift; waiting for the coming for our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

VII.—I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

Proof.—Deut. 25: 1. If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked.

Isa. 34: 8; 40: 2, 5; 41: 10—12. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought.

Rom. 8: 21—23. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Heb. 2: 13—15. And again, I will put my trust in him. And again, Behold, I am the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage.

1 Cor. 15: 54, 26. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

Rev. 20: 1—6. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

VIII.—I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

Proof.—Psalms 50: 3; 97: 3. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. 66: 15, 16. For behold, the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many

Dan. 7: 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened.

Mal. 4: 1. For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Matt. 3: 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt. 13: 41—42; 49: 50. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

1 Cor. 3: 13. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. 5: 2, 3. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Thess. 1: 7—9. And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power

1 Peter 1: 7. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

2 Peter 3: 7, 10. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, also the earth; and the works that are therein, shall be burned up.

Isa. 24: 21, 22. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.—And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude 6: 7; 14: 15. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. 20: 3, 13, 14, 15. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John 5: 29. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts 24: 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

IX.—I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

Proof.—Psa. 37: 9—11, 22, 28, 29, 34. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shall see it.

Prov. 2: 21, 22; 10: 30. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isa. 60: 21. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

Matt. 5: 5. Blessed are the meek: for they shall inherit the earth.

Rev. 5 : 10. And hast made us unto our God kings and priests ; and we shall reign on the earth.

X.—I believe the time is appointed of God when these things shall be accomplished.

Proof.—Acts 17 : 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job 7 : 1 ; 14 : 14. Is there not an appointed time to man upon earth ? are not his days also like the days of a hireling ? If a man die, shall he live again ? all the days of my appointed time will I wait, till my change come.

Psa. 81 : 3. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Isa. 40 : 2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned ; for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan. 8 : 19 ; 10 : 1 ; 11 : 35 And he said, Behold, I will make thee know what shall be in the last end of indignation ; for at the time appointed the end shall be. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar ; and the thing was true, but the time appointed was long ; and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end ; because it is yet for a time appointed.

Hab. 2 : 3. For the vision is yet for an appointed time, but at the end it shall speak, and not lie ; though it tarry, wait for it ; because it will surely come, it will not tarry.

Acts 17 : 26. And hath made of one blood all nations of men for to dwell on the face of all the earth, and hath determined the times before appointed, and the bounds of their habitations. See Gal. 4.

XI.—I believe God has revealed the time.

Proof.—Isa. 44 : 7, 8 : 45 : 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people ? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come ; draw near together, ye that are escaped of the nations ; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near ; yea, and let them take counsel together : who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else besides me ; a just God and a Savior ; there is none besides me.

Dan. 12 : 10. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.

Amos 3 : 7. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. 5 : 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

XII.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.

Proof.—Jer. 8 : 7. Yea, the stork in the heaven knoweth her appointed times ; and the turtle, and the crane, and swallow, observe the time of their coming ; but my people know not the judgment of the Lord.

Matth. 24 : 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. 25 ; 34—37. Howl, ye shepherds, and cry ; and wallow yourselves in the ashes, ye principal of the flock : for the days of your slaughter and of your dispersions are accomplished ; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard ; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord.

XIII.—I believe the wise, they who are to shine as the brightness of the firmament, Dan. 12 ; 3, will understand the time.

Proof.—Ecc. 8 : 5. Whoso keepeth the commandment shall feel no evil thing : and a wise man's heart discerneth both time and judgment.

Dan. 12 : 10. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.

Matth. 24 ; 43--45 ; 25 : 4—10 : But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil : for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready, went in with him to the marriage : and the door was shut.

1 Thess. 5 ; 4. But ye, brethern, are not in darkness, that that day should overtake you as a thief.

1 Pet. 1 : 9—13 ; Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

XIV.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him ; and that then he will reward every man as his work shall be.

Proof.—Matth. 16 : 27. For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works.

Rev. 22 : 12. And behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.

1. I prove it by the time given by Moses in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world ; or in Babylon, literal and mystical, which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah 15 ; 4. " And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa 7 : 8. " For the head of Syria is Damascus, and the head of Damascus is Resin : and within three score and five years shall Ephraim be broken, that it be not a people," when Manasseh was carried captive to Babylon, and Israel was no more a nation. See chronology, 2 Chron. 33, 9. "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel," the 677th year B. C. Then take 677 out of 2520, leaves A. D. 1843, when the punishment of the people of God will end. [*See Miller's Lectures, page* 251.]

2. It is proved typically by the year of release. See Deut. 15 : 1, 2 : "At the end of every seven years thou shalt make a release ; and this is the manner of the release ; every creditor that lendeth aught unto his neighbor shall release it ; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." Also Jer. 34 ; 14 : " At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee ; and when he hath served thee six years, thou shalt let him go free from thee ; but your fathers harkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 2520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C. must end in A. D. 1843, when the children of God will be released from all bondage and slavery. [*See Second Advent Lib. No.* 14.]

3. It is also proved by the seven years' war of Zion with her enemies, given to us in Ezekiel 39 : 9, 10.— " And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years : so that they shall take no wood out of the field, neither cut down any out of the forests ; for they shall burn the weapons with fire ; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that have robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare ; this will end in 1843. [*See Miller's Life and Views p.* 69]

4. It is proved, also by the sign of the Sabbath. Exod. 31 : 13—17.—" Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore : for it is holy unto you. Every one that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord . whosoever doeth any work in the Sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever : for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. 4 : 4, 9—11.—" For he spake in a certain place of the seventh day on this wise : And God did rest the seventh day from all his works." " There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh, so it is a sign that Christ will also labor six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord ? Peter tells us in his 2 Epistle 3 : 8.—" But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new ? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the anti-typical Sabbath of a 1000 years will commence. Rev. 20 : 6.—" Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [*See Life and Views, p.* 157.]

5. Again, we can prove it by the typical jubilee. Levit. 25 : 8—13.—" And thou shalt number seven Sabbaths of years unto thee, seven times seven years ; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof : it shall be a jubilee unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you, ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee ; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty a glorious one through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There is seven kind of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths, if they had kept the seventh they would have been made perfect without us ; but they broke the seventh, "Therefore, their remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were ;—

1. The 7th day. Exod, xxxi. 15.
2. The 50th day. Levit. xxiii 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv, 3, 4.
6. The 7 times 7 years and 50th Jubilee.
7. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Sabbath. The great Jubilee of Jubilees. Thus, 7 times 7, 50 years, is 49 times 50=2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem, that obeyed the commandments of the Lord, or kept his statutes. This king's reign ended B. C. 607. See 2 Kings 23d chapter. 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither could they keep, a year of release or Jubilee ; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. 44 : 20—23. Here ended the Jewish Jubilees, when they had not kept more than 12 Jubilees laking 28 of coming to the great Jubilees.

And now the land was to lay desolate, while the people of God were in their enemies land. Levit. 62 : 24.—How long is a Jubilee of Jubilees? Ans. 49 times 50 years,=2450 years. When did these years begin?—Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607.—Take 607 from 2450, it leaves A. D. 1843. When the Jubilee of Jubilees will come.

6. I prove it by Hosea 6 : 1—3.—"Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." This prophecy is the two days of the Roman Kingdom, in its Emperial, Kingly and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. 20 : 6.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." When the people of God will live in his sight, "live and reign with him a thousand years." If then the third day is a thousand years, then the two days are of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea 5 : 13.—"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." Dan. 11 : 23.—"And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people," 1 Macabees 8 : 9 chapt. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people, B. C. 158 years. Then add 158 to 1842 and we have two thousand years, or two days; as Peter says. 2. Peter 3 : 8.—"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the 3d thousand years, or 3d day of the Lord. The world has stood since the fall of man 2000 years, under the Patriarchs; 2000 years under the Assyrian, Babylonian, Medo-Persian, and Grecian. And 2000 years under Rome Pagan, Papal and Kingly. [*See Sec. Adv. Lib. p.* 45.]

7. I can prove it by the length of the vision which Daniel had, 8 : 1—14. Of the ram, he-goat, and little horn which Daniel was informed was 2300 days long.—Dan. 8 : 13, 14.—"Then I heard one saint speaking, and another saint said unto that certain saint which spake: How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were *cut off*, and fulfilled, the year of Christ's death, Dan. 9 : 20—27. Then 70 weeks of years being cut off from 2300 days makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified.

8. It can be proved by Daniel 12 : 6, 7. "And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2d and 3d verses—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever." The answer is given by the angel, who informs Daniel it shall be for a time, times and a half, when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. 12: 10—15, "Say unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. 15: 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years.—There they remained in the wilderness a time, times and a half—which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times, and a half, of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings and ending in the year 1843, which is the fulness of times. Ephe. 1: 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:" that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." When the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. [*Sec. Ad. Lib. No.* 6, *page* 45.]

9. It can also be proved by Daniel 12 : 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798.

This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Daniel 11 : 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. 2: 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Job. 19 : 22, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." [*Miller's Lectures, page* 100.]

10. It can also be proved by the words of Christ, Luke 13 : 32, "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and tomorrow, and the third day I shall be perfected." These two days in which Christ casts out devils and does cures, are the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years, of the Roman power. Rev. 12: 9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected. Rev. 20: 9, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the great dragon, Rev. 12: 4, "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz. 6000, and the 7000, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him B. C. 158—and will end in 1842. Then the third day will begin 1843. *See Ad. Lib. No.* 3, *page* 61.

11. The trumpets are also a revelation of time. See Rev. 11: 5, "And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man." These five months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, 5+30=150. This trumpet ended 1443. And the sixth trumpet began to sound, and was to sound 391 years and 15 days, as in Rev. 9: 15, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." And ended 1840, on the 11th of August. Then the seventh trumpet begins, and ends with the fulness of times. Rev. 10: 5, 7, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," and synchronizes with Daniel's 7. See section 7, where it is shown to end in the year 1843. [*Miller's Lectures, page* 190.]

12. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. 11: 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where papacy had power, until the laws of the papal hierarchy were abolished, and free toleration was granted to the papal states in 1798. Then the remainder harmonizes with the trumpets, see Rev. 11: 14, 15, "The second wo is past; and behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever,"—and terminates with A. D. 1843.

13. It can be proved by Rev. 12: 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the church is not now in the wilderness, for if so, then she must have been in the apostles' days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true church has been an outlaw among the kingdoms, which arose out of the Roman Empire. The church was driven into the wilderness, where they were given into the power of the Pope, Dan. 7 : 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time," in the year A. D. 538. And was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the witnesses and the trumpets. Compare Rev. 11: 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," with Rev. 12 : 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night."

14. It is proved by Rev. 13 : 5, "And there was given unto him a mouth speaking great things and blasphemies—and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse, "He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "abomination that maketh desolate," or "that astonisheth," (see marginal reading) Compare Daniel xi. 31, and xii. 11, with Rev. 13: 3—8, and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel 12: 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," carries us to the year 1843.

15. It can be proved by the numbers in Rev. 13: 18, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six," connected with Daniel 12: 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158; add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Daniel 12: 12, the 1335 to 508, makes the year 1843, when the

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beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. 14 : 9—12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.—[*Miller's Lectures, page* 76.]

These several ways of prophetic chronology, proves the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse and slander as I have received from the pulpit and press, from editors and priests, from the infidel and blasphemer, from the drunkard and gambler? These have all made friends with each other, for the sole purpose of vilifying and saying hard things against me, for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true nor false. Why do professed ministers show such anger and malice? Why call me a *prophet* in such sneering terms, from Dr. Brownlee down to John Dowling, A. M., pastor, &c. &c. &c.? I have only shown to the world my opinion on those passages; they have done the same. I have shown my faith by my works—they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men not only show much anger, but misrepresent my words and views. Is truth of such a texture as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ; and upon the very same principle as the infidel or drunkard would oppose—not ready.

I would advise all to cease their revilings, take this little tract, read, and compare Scripture with Scripture, prophecy with history, and see if there is not a strong probability that I am correct—and if there is even one to ten that it is so, then it is all important that we attend to the interest of our souls and eternity. You ought to spurn from you those who say there is no danger—you ought, in justice to your own soul, to turn a deaf ear to the men who are flattering you with peace and safety.

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. 5: 4, Heb. 9: 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. 5: 3, Matt. 14: 50, Rev. 16 : 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of Scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

WILLIAM MILLER.

Low Hampton, Jan. 1, 1843.

"INSANITY."

Paul was not the first, nor the only man of sound mind accused of being mad. Isaiah prophecied of times like these when he spake of persons "Conceiving and uttering from the heart, words of falsehood," and added :

> "Judgment is turned away backward,
> And justice standeth afar off,
> For truth is fallen in the street,
> And equity cannot enter,
> And he that departeth from evil is accounted mad."

This is the marginal reading, at Isaiah 59 : 14, 15, and it is emphatically true in those days.

Those who "love the world," "covet their neighbor's goods," "defraud" and "oppress," that they may "lay up treasures on earth," are considered "sane" and "prudent." But the Lord seeth not as man seeth. Such people are "mad upon their idols," and he may be just ready to say : "Thou fool, this night shall thy soul be required of thee." Men whose hearts are engrossed with the world, will always call those mad who live as pilgrims and strangers in the world, "looking for a city which hath foundations." Abraham was doubtless accounted mad when he left his idolatrous friends, and went forth, not knowing where he went. Noah was the subject of ridicule when he prepared an ark for the saving of his house. Lot, doubtless, went forth from Sodom amidst the scoffs and jeers of the ungodly. Many of the Jews said of our adorable Redeemer, "He hath a devil and is mad, why hear ye him?"

It would be strange, if men whose "god is their belly," or who "will be rich," and hence fall into many foolish and hurtful lusts, did not revile and abuse us.

One of the slanderous daily papers, speaking of the crowds attending the tent meeting at Newark, said :

"This is both funny and deplorable: Funny to see how easily people are made fools of—deplorable to watch the consequences of their folly. There are a considerable number of the disciples of this Miller, now confined in lunatic asylums, and as the day fixed upon for the destruction of the world approaches, hundreds, no doubt, will become insane from terror and despair.

"This is truly horrible. But what can we do with these ignorant fanatics."

This charge of insanity is a favorite one, and is echoed from the political and religious press, till perhaps some who invent the falsehood, may begin to believe it true. We clip the following from the Journal of Commerce :—

"Out of eighteen or twenty persons in the Lunatic Asylum in Concord, *twelve* are the victims of this mania."—*Bost. Bul.*

It has appeared in multitudes of papers besides, but the Baptist Advocate actually supposes there *may* be *some mistake* (!) in the statement!!

The only statement of this kind which had even the *appearance* of truth was made by the Rev. Nathaniel Colver, of Boston. He had the manliness to put his name to it.

"Mrs. Samuel Stone, of Groton, was made insane at a Miller meeting in Littleton, in the fore part of October last. The wife of my informant, Mr. Isaac N. Stone, took care of her until her insanity terminated in death."

NATH'L. COLVER.

This seemed a settled point, but a letter was soon after received in Boston, which showed how completely the Rev. gentleman had been deceived.

"The case was this. Mrs. Samuel Stone, of Woburn, a feeble woman, made so by the measles a few weeks before, together with a disease she had had in her head for a number of years, got into a very unhappy state of mind. Her physician and friends advised her husband to take a journey with her; accordingly they did, and came to Groton at the time of the Littleton camp-meeting; they arrived here Friday afternoon, Saturday went to the camp-meeting, and returned home the same afternoon. She *seemed happier than when she came the day before.* She had told her friends when she first came from Woburn, that she had come to die with them. On Monday afternoon she had a severe pain in her head. In the night she lost her reason, and continued in that state until she died on Sunday, fourteen days afterwards. She had an abscess in her head which broke the day she died. I was with her three days during her sickness, but the wife of Isaac N. Stone (who is my husband's sister) was not there, and knew not that that she was dead until she had been dead a fortnight." Respectfully yours,

SARAH C. DICKSON.

Groton, Dec. 30. 1842.

This was truly a small foundation on which to build wholesale declamation about "families being broken up," "women hurried out of the world," "insane hospitals crowded," &c. If any other case can be brought forward, we are willing to see the proof; but till it comes, the newspapers have more reason to say that the doctrine of Christ's near coming recovers people from insanity, than that it makes them insane, as the following letter shows :

"This certifies that my mother was insane, and under the care of Dr. N. Cutter, at the Insane Hospital at Pepperell. The doctrine of the immediate coming of Christ was found to be so agreeable to her, that Dr. Cutter *recommended* that I should keep that subject before her mind. The result was most happy, and she is now fully restored to her reason.

GEO. A. REED.

Boston, Dec. 23, 1842.

After the above was in type, we received the Signs of the Times, containing "Another Case of Insanity Cured." The account is contained in a letter dated Albany Jan. 16, 1843. The writer says :

"I send you an account of the case of an individual whose derangement was dissipated under the influence of Second Advent preaching. A gentleman, a friend of mine, had been more than a year in a very gloomy state, lost all interest in business and society, shut up his shop, and, although a member of the church and a devoted Christian, gave up almost entirely going to church, and confined himself to his bed for days together; although not wholly incapacitated from going out, his mind was gloomy and desponding; when brother French came here he attended some of his lectures, but was not convinced of the truth of the Second Advent; but when the Tent Meeting was here he attended, and became a believer in the doctrine. Soon after, he opened his store and attended to his business—his despondency all gone—and he confesses *the Second Advent doctrine has cured him,* and is rejoicing in the hope of the glory of God, and the speedy appearing of Christ, to take his people home."

MR. MILLER AND AN EDITOR.

A few days ago brother Miller had an interview with some brethren in Williamsburgh, among whom was the editor of the Gazette and Advertiser, who thus refers to the fact :

"Our curiosity was recently gratified by an introduction to this gentleman, who has probably been an object of more abuse, ridicule and blackguardism, than any other man now living. A large number of the voracious editors of the political and religious newspapers have assured us that Mr. Miller was totally insane, and sundry preachers had confirmed this assurance—we were somewhat surprised to hear him converse on religious subjects, with a coolness and soundness of judgment, which made us whisper to ourselves,

'If this be madness, there is method in't.'

"When our interview closed, we were left wondering at the cause of that malignant spirit of slander and falsehood, with which a man has been assailed, who has spent his time and substance in a course of unceasing toils to persuade men 'to flee from the wrath to come.'"

Scoffer's Corner.

"There shall come in the last days scoffers, walking after their own lusts."—PETER.

The New York Observer, of Feb. 11, commenting on a "Literalist" tract on the overthrow of Babylon, by Adolphus Kent, of England, says;

"*The Beast whose number is six hundred and sixty-six,* (Rev. xiii : 18), has made some trouble among commentators, literal and illiterate, not so much from any intrinsic difficulty they have found in the matter, as from the great diversity of literal interpretation of which it is susceptible. This number has been held to refer to the word *Lateinos* the Latin empire; to *apostates* apostate; and to a goodly array of distinguished individuals from Nero down to Napoleon. Mr. Kent refers it to *apostates;* we think, without his usual good tact and judgment.* At any rate we have a later and better application, which we here propose for the first time;—premising only that the number must of course be made out from the numeral value of *Greek* letters; and that our diphthong *ai* is written by the Greeks with *iota subscript* and not used as a numeral. Our suggestion is as follows :

Engl.	*C*	*a*	*p*	*t*	*ai*	*n*	*M*	*i*	*l*	*l*	*e*	*r*.
Value:	20	1	80	300	0	50	40	10	30	30	5	100=666!!
Greek	Κ	α	π	τ	ᾳ	ν	Μ	ι	λ	λ	ε	ρ.

Here then is proof *literal* and positive, that Capt. Miller at the present day is the "*beast* that deceiveth them that dwell upon the earth!" And when we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Miller's end of the world should be put down for the *first* of April instead of the 23d, we think there is enough in these considerations to quiet every feeling of alarm. At least, the proof is quite as logical and conclusive, as any that Miller and most other literalists have to offer."

If the editor of this great Presbyterian paper had been disposed to tell the truth, he might have discriminated between Mr. Miller and the Literalists. We have no comments to make on the above specimen of his theological arguments.

The natural effect of the blackguardism and abuse of religious editors who talk about the "beast," and "that rascal Miller," may be seen in "items" like the following :

One of Miller's apostles attempted to preach his ridiculous doctrines in the Methodist Chapel, in Hamilton, Canada west, a couple of weeks since. Shortly after he opened the business of the evening, an attack was made on the chapel by a large mob. The windows and stove were shamefully demolished or torn down, ladies dresses suffering considerably in the general melee. The misguided preacher escaped by the rear building, and thus saved himself from farther violence.—*Sun.*

"THE END OF ALL THINGS IS AT HAND."

So wrote the Apostle Peter, more than seventeen hundred years ago. He was not mistaken. What then did he mean? He knew that he should die, and that his brethren would need his written instructions "*after* his decease." Yet he would never let his readers forget that the end of all things was at hand. By this, he doubtless meant that all should be looking for and expecting THE END. "*Seeing* that all these things shall be dissolved, ... we LOOK for new heavens and a new earth," &c. In the same way, we understand the words of Paul, "The Lord is *at hand*"—"The night is far spent, THE DAY is at hand"—"Yet *a little while*, he that shall come, will come," &c.; and the words of James, "The coming of the Lord draweth nigh," and many similar expressions. When Christ was about to leave his disciples to go to the Father, he assured them that they should see him again "in a *little while*." These words are true, but the Lord's little while has proved to be longer than his disciples expected, but just in proportion as it has been lengthened out, is the probability of its speedy termination increased.

"At the *time appointed*, THE END shall be." "The Lord God will do nothing, but he revealeth his secrets to his servants the prophets." Amos 3: 7. But Daniel's vision relating to the end, was shut up and sealed till the *time* of the end, which time commences before the end itself, as proved by Dan. 11: 40, where it relates to events which occur before the resurrection; but when Paul describes the resurrection of those who are Christ's at his coming, he says, "*then* cometh THE END." If the *time* of the end has come, as we think the signs of the times clearly indicate, then the vision is no longer "shut up;" we may read all the book of Daniel, and "understand" it, and may be among those whom the day will *not* overtake as a thief. There must be such, *when the day comes*, or Paul's words are false. Oh, who would not wish to be among those who "are *not* in darkness?" Then observe Peter's words, "*Take heed* to the sure word of prophecy, as unto a LIGHT."

But what will be the characteristics of that day which we are now constantly looking for? The same word of inspiration has given us many descriptions, from which we can form a chart. When the trumpet sounds, the signs will have been all fulfilled, yet scoffers will be saying, Where is the promise of his coming? There will be distress of nations, with perplexity, yet many will be saying, "All things continue as they were."* Men's hearts will be failing them for fear, yet they will try to stifle their apprehensions by crying "Peace and safety." Lovers of their own selves will be hoarding their wealth, "the hire of the laborer kept back by fraud," which shall "eat their flesh as it were fire." It will be as it was in the days of Noah, when the earth was filled with violence. The oppressive landlord will be extorting the last farthing from his poor tenant, to add to his hoarded heap. It will be as it was in Sodom, of which place the prophet says, "Pride, fullness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hands of the poor and needy." "They were eating and drinking, buying and selling, planting and building, on the same day that Lot went out of Sodom, when fire destroyed them all. SO will it be on THE DAY when the Son of man is revealed."

Reader, do you believe Christ's words? Then WATCH, for ye know neither the DAY nor the hour when your Lord doth come. It will be sudden as the lightning, but it will not be unexpected if you are watching for it. As you go about your daily labor, remember that the *next* hour may be the one in which Christ shall come. I expect that coming will find me with a sentence half written, and it may overtake you with this sentence, or the next, but half read. It will find the speculator with his bargain half made—the miser with his heap half counted—the oppressor ordering new tortures on his victim—the "covetous" turning the poor unfed from his door—"boasters," with their vauntings half uttered—the "proud," (who in that day shall be stubble,) with their schemes of aggrandizement half formed—the "blasphemer" with the oath on his lips—the "disobedient" son scorning to obey his mother—the "unthankful" consuming God's bounties on their lusts—the "unholy" laying new plans for affronting God—"truce-breakers" violating their contracts—"false accusers" forging new lies—the "heady and high-minded" spurning all restraint upon their passions—the libertine plotting the ruin of new victims—while the "forms of godliness" will be still used to cover all these enormities.

It will find others rejoicing and looking up, for their redemption draweth nigh. One, with a prayer on his lips—one, with a deed of mercy half finished—one, with an exhortation half uttered—one, resisting temptation—another enduring grief, suffering wrongfully—and another visiting the sick, comforting the mourner, and strengthening the poor and needy.

But the Bible descriptions of the last day may seem so stale, that we will quote them no further now, but turn to the words of uninspired men, who have heeded the voice of inspiration, and thought upon that day.

In the quotation from Pollok, a few lines are in *italics*, because they seem specially applicable to these very times. In the concluding lines, we think Pollok has departed from the teachings of Paul, in saying "ALL the living changed."

DESCRIPTION OF THE LAST DAY.

By Robert Pollok. Written about 20 years ago.

In customed glory bright, that morn, the Sun
Rose, visiting the earth with light, and heat,
And joy; and seemed as full of youth and strong
To mount the steep of heaven, as when the Stars
Of morning sung to his first dawn, and night
Fled from his face; the spacious sky received
Him, blushing as the bride, when on her looked
The bridegroom; and, spread out beneath his eye,
Earth smiled. Up to his warm embrace, the Dews,
That all night long had wept his absence, flew.
No sign was there of change. All nature moved
In wonted harmony. Men, as they met,
In morning salutation, praised the day,
And talked of coming things. The husbandman
Prepared the soil, and silver-tongued Hope
Promised another harvest. In the streets,
Each wishing to make profit of his neighbor,
Merchants assembling, *spoke of trying times,*
Of bankruptcies, and markets glutted full;
Or, crowding to the beach, where, to their ear,
The oath of foreign accent, and the noise
Uncouth of trade's rough sons, made music sweet,
Elate with certain gain,—beheld the bark,
Expected long, enriched with other climes,
Into the harbor safely steer; or saw,
Parting with many a weeping farewell sad,
And blessing uttered rude, and sacred pledge,
The rich laden carack, bound to distant shore,
And hopefully talked of her coming back,
With riches fraught; or sitting at the desk,
In calculation deep and intricate
Of loss and profit balancing, relieved,
At intervals, the irksome task, with thought
Of future ease, in villa snug.
With subtle look, amid his parchments, sat
The lawyer, weaving his sophistries for court
To meet at mid-day. On his weary couch,
Fat luxury, sick of the night's debauch,
Lay groaning, fretful at the obtrusive beam,
That through his lattice peeped derisively.
The restless miser had begun again
To count his heaps. Before her toilet stood
The fair, and, as with guileful skill she decked
Her loveliness, thought of the coming ball,
New lovers, or the sweeter nuptial night.
And evil men, of desperate lawless life,
By oath of deep damnation leagued to ill
Remorselessly, fled from the face of day,
Against the innocent their counsel held,
Plotting unpardonable deeds of blood,
And villanies of fearful magnitude.
Despots, secure behind a thousand bolts
The workmanship of fear, forged chains for man.
Senates were meeting, statesmen loudly talked
Of national resources, war and peace,
And sagely balanced empires soon to end;
And faction's jaded minions, by the page
Paid for abuse and oft-repeated lies,
In daily prints, the thoroughfare of news,
For party schemes made interest under cloak
Of liberty, and right, and public weal.
In holy conclave, bishops spoke of tithes,
And of the awful wickedness of men.
* * * *Men, in science deeply read,*
And academic theory, foretold
Improvements vast; and learned sceptics proved
That earth should with eternity endure—
Concluding madly, that there was no God.
No sign of change appeared: to every man
That day seemed as the past. From noontide path
The sun looked gloriously on earth, and all
Her scenes of giddy folly smiled secure,
When suddenly, alas, fair Earth! the sun
Was wrapt in darkness, and his beams returned
Up to the throne of God, and over all
The earth came night, moonless and starless night.
Nature stood still. The seas and rivers stood,
And all the winds, and every living thing.
The cataract, that, like a giant wroth,
Rushed down impetuously, as seized, at once,
By sudden frost, with all his hoary locks,
Stood still; and beasts of every kind stood still.
A deep and dreadful silence reigned alone!
Hope died in every breast, and on all men
Came fear and trembling. None to his neighbor spoke.
Husband thought not of wife, nor of her child
The mother, nor friend of friend, nor foe of foe.
In horrible suspense all mortals stood;
And, as they stood and listened, chariots were heard,
Rolling in Heaven. Revealed in flaming fire,
The angel of God appeared in stature vast,
Blazing, and lifting up his hand on high,
By him that lives for ever, swore, that Time
Should be no more. Throughout, creation heard
And sighed; all rivers, lakes, and seas, and woods,
Desponding waste, and cultivated vale,
Wild cave and ancient hill, and every rock,
Sighed. Earth, arrested in her wonted path,
As ox struck by the lifted axe, when nought
Was feared, in all her entrails deeply groaned.
A universal crash was heard, as if
The ribs of Nature broke, and all her dark
Foundations failed; and deadly paleness sat
On every face of man, and every heart
Grew chill, and every knee his fellow smote.
None spoke, none stirred, none wept; for horror held
All motionless, and fettered every tongue.
Again, o'er all nations silence fell:
And, in the heavens, robed in excessive light,
That drove the thick of darkness far aside,
And walked with penetration keen, through all
The abodes of men, another angel stood,
And blew the trump of God: Awake, ye dead,
Be changed, ye living, and put on the garb
Of immortality. Awake, arise!—
The God of judgment comes! This said the voice,
And Silence, from eternity that slept
Beyond the sphere of the creating Word,
And all the noise of Time, awakened heard.
Heaven heard, and earth, and farthest hell, through all
Her regions of despair: the ear of Death
Heard, and the sleep that for so long a night
Pressed on his leaden eyelids, fled; and all
The dead awoke, and all the living changed.

THE LAST DAY.

Extracted from Young's Night Thoughts, written about 100 years ago.

At the destined hour,
By the loud trumpet summoned to the charge,
See, all the formidable sons of fire,
Eruptions, earthquakes, comets, lightnings, play
Their various engines; all at once disgorge
Their blazing magazines; and take by storm
This poor terrestrial citadel of man.

At midnight, when mankind is wrapp'd in peace,
And worldly fancy feeds on golden dreams,
Man, starting from his couch, shall sleep no more!
The day is broke which never more shall close!
Above, around, beneath, amazement all!
Terror and glory join'd in their extremes!
Our God in grandeur, and our world on fire!
All nature struggling in the pangs of death!

Where, where, for shelter, shall the guilty fly,
When consternation turns the good man pale!
Great day! for which all other days were made;
For which earth rose from chaos; man from earth;
And an eternity, the date of gods,
Descended on poor earth-created man!
Great day of dread, decision, and despair!
At thought of thee, each sublunary wish
Lets go its eager grasp, and drops the world,
And catches at each reed of hope in heav'n.

Shall man alone, whose fate, whose final fate,
Hangs on that hour, exclude it from his thought!
I think of nothing else; I see! I feel it!
All nature, like an earthquake, trembling round!
I see the Judge enthron'd! the flaming guard!
The volume open'd! open'd ev'ry heart!
A sun-beam pointing out each secret thought!

EXTRACT FROM A SERMON ON THE DAY OF JUDGMENT,

(By Samuel Davies, founder of the first Presbytery in Virginia, and President of Nassau Hall, N. J., who died in 1762.)

Let us endeavor to realize the majesty and terror of the universal alarm on the final Judgment Day. When the dead are sleeping in the silent grave; when the living are thoughtless and unapprehensive of the grand event, or intent on other pursuits; some of them asleep in the dead of night; some of them dissolved in sensual pleasures, eating and drinking, marrying and giving in marriage; some of them planning or executing schemes for riches or honors; some in the very act of sin; the generality stupid and careless about the concerns of eternity, and the dreadful day just at hand; and a few here and there conversing with their God, and looking for the glorious appearance of the Lord and Saviour; when the course of nature runs on uniform and regular as usual, and infidel scoffers are taking unbrage from thence to ask, "Where is the promise of his coming?" In short, when there are no more visible appearances of this approaching day, than of the destruction of Sodom, on that clear morning in which Lot fled away; or of the deluge, when Noah entered into the ark: then, in that hour of unapprehensive security, then suddenly shall the heavens open over the astonished world; then shall the alarming clangor break over their heads like a clap of thunder in a clear sky.

Immediately the living turn their gazing eyes upon the amazing phenomenon: some hear the long-expected sound with rapture, and lift up their heads with joy, assured that the day of their redemption is come; while the thoughtless world are struck with the wildest horror and consternation. In the same instant the sound reaches all the mansions of the dead, and in a moment, in the twinkling of an eye, they are raised, and the living are changed. This call will be as animating to all the sons of men, as that call to a single person, "Lazarus, come forth." O what a surprise will this be to the thoughtless world! Should this alarm burst over our heads this moment, into what a terror would it strike many in this assembly! Such will be the terror, such the consternation, when it actually comes to pass. Sinners will be the same timorous, self-condemned creatures then as they are now. And then they will not be able to stop their ears, who are deaf to all the gentler calls of the gospel now.

ON THE GENERAL JUDGMENT DAY.

(From Dwight's Conquest of Canaan, written 70 years ago.)

Rous'd on the fearful morn, shall nature hear
The trump's deep terrors rend the troubled air;
From realm to realm the sound tremendous roll;
Cleave the broad main, and shake th' astonish'd pole;
The slumbering bones th' archangel's call inspire;
Rocks sink in dust, and earth be wrapt in fire;
From realms far distant, orbs unnumber'd come,
Sail through immensity, and learn their doom:
And all yon changeless stars, that, thron'd on high,
Reign in immortal lustre round the sky,
In solemn silence shroud their living light,
And leave the world to undistinguish'd night.
Hark, what dreadful sounds descending from the pole,
Wave following wave, in swelling thunders roll!
How the tombs cleave! What awful forms arise!
What crowding nations pain the failing eyes!
From land to land behold the mountains rend;
From shore to shore the final flames ascend.
Lo, from the radiance of the bless'd abode
Messiah comes, in all the pomp of God!
Borne on swift winds, a storm before him flies;
Stars crown his head, and rainbows round him rise;
Beneath his feet a sun's broad terrors burn,
And cleaving darkness opes a dreadful morn:
Through boundless space careering flames are driven;
Truth's sacred hosts descend, and all the thrones of heaven.
See crowding millions, call'd from earth's far ends,
See hell's dark world, with fearful gloom, ascends,
In throngs incomprehensible! Around,
Worlds after worlds, from nature's farthest bound,
Call'd by th' archangel's voice from either pole,
Self-mov'd, with all created nations, roll.
From this great train, his eyes the just divide,
Price of his life, and being's fairest pride;
Rob'd by his mighty hand, the starry throngs
From harps of transport call ecstatic songs.

THE LAST DAY.

By R. Montgomery.

O! say what Fancy, though endowed sublime,
Can picture truly that tremendous time,
When the last sun shall blaze upon the sea,
And earth be dashed into eternity!
A cloudy mantle will enwrap the sun
Whose face so many worlds have gazed upon!
The placid moon, beneath whose pensive beam
We all have loved to wander and to dream,
Dyed into blood, shall glare from pole to pole,
And light the airy tempests as they roll!
But while the skies are scattered by the war
Of planet, moon, rent cloud, and down shot star—
Stupendous wreck below!—a burning world!
With blazing comets into ruin hurl'd.

And now, while shadowy worlds career around,
While mountains tremble and while earthquakes sound,
While waves and winds rush roaring to the fray,
Who shall abide the horrors of the day?
How shall we turn our horror-stricken eye,
To gaze upon the fire-throned Deity!

Hark! from the deep of heaven, a trumpet-sound
Thunders the dizzy universe around!
From north to south, from east to west, it rolls,
A blast that summons all created souls!
And swift as ripples rise upon the deep,
The dead awaken from their dismal sleep:
The Sea has heard it!—coiling up with dread,
Myriads of mortals flash from out her bed!
The graves fly open, and, 'mid awful strife,
The dust of ages startles into life!

All who have breathed, or moved, or seen, or felt,
All they around whose cradles kingdoms knelt;
Tyrants and warriors, who careered in blood;
The great and mean, the glorious and the good,
Are plucked from every isle and land and tomb,
To hear their changeless and eternal doom!

Now while the universe is wrapped in fire,
Ere yet the splendid ruin shall expire,
Beneath the canopy of flame, behold
With glittering banners at his feet unrolled
Earth's Judge!—around seraphic minstrels throng,
Breathing o'er golden harps celestial song:
While melodies aerial and sublime
Wave a death-dirge o'er departing Time!—

Imagination! furl thy wings of fire,
And on eternity's dread brink, expire;
Fain would thy red and raging eye behold
Visions of Immortality unrolled.
The last the fiery chaos hath begun,
Quenched is the moon! and blackened is the sun!
The stars have bounded mid the airy roar;
Crushed lie the rocks, and mountains are no more:
The deep unbosomed with tremendous gloom
Yawns on the ruin like creation's tomb!

And lo! the living harvest of the earth,
Reaped from the grave to share a second birth;
Millions of eyes, with one deep dreadful stare,
Gaze upwards through the burning realms of air;
While shapes, and shrouds, and ghastly features gleam,
Like lurid snow-flakes in the moonlight beam.

And see! amid the skies' terrific glare,
Like a wild planet wheeling through the air,
The Eternal Spirit, on a fiery-car,
Cleaves through the clouds, and blazes from afar!
And, like an ocean vollied from his throne,
Roars the deep thunder of his judgment tone!
Winged on the wind, and warbling hymns of love,
Behold the blessed soar to realms above;
The cursed, with hell uncovered to their eye,
Shake, shrink, and vanish in a whirlwind cry!
Creation shudders with sublime dismay,
And in a blazing tempest whirls away.

SIGNS.

In the Midnight Cry of Jan. 20, we published a statement from the Wednesday Mercury, Danville, Ky., describing a singular phenomenon in the heavens. Four circles or parts of circles were visible at one time, between 2 and 3 o'clock, P. M., not all having the sun for their centre, but cutting each other; in one of them the colors of the rainbow were exceedingly distinct. There were also four images like the sun, two of which were so bright that they were mistaken for the sun itself.

A letter from the Postmaster of Danville, dated Feb. 3, says: "one of these astonishing and singular phenomena appeared here this morning at 10 o'clock. The sky was clear. It was precisely the same as appeared on the 1st of January, a description of which will be published in to-morrow's paper. I will send the paper to you. I see you have published a description of the one that appeared on the 1st of January, which is correct."

The next day, "The Clarion," from Danville, was received, containing the following paragraph.

"Phenomenon.—Yesterday morning, about 10 o'clock, we were summoned to the street to view the re-appearance of that beautiful and strange phenomenon, in the heavens, called parhelia. The sky was unusually clear, and the appearances differed from those witnessed by our citizens on the 1st day of last month, (a description of which we then gave,) only, in the *increased brightness* of the four luminous spots, then mentioned as having the appearance of the sun partly obscured by clouds. This, as did the other, lasted about one hour."

SIMILAR SIGHTS IN MARYLAND.

From the Methodist Protestant at Baltimore, we clip the following. It first appeared in the Baltimore American, and is the description of a correspondent at Pleasant Hill, Md., dated Feb. 6:

"A curious and beautiful phenomenon of the heavens was witnessed to-day, which for its remarkable and uncommon appearance should be publicly noted. At or about half-past eleven o'clock this morning, one of my brothers coming up the avenue from the city, observed that the sun gave a very peculiar light. Looking up he saw the wonderful appearance of three suns in the sky, at the same time, surrounded by a halo. He immediately came into the house and acquainted the rest of the family and myself with the fact.

"The true sun was near the meridian, and the two parhelia or mock suns were very bright and distinct, one on the east and the other on the west of the true sun, and intersected by a halo surrounding the sun, with an imaginary circle parallel to the horizon and passing through the true sun. The mock suns were, as well as the halo, colored like a rainbow, and whitish towards the sun. Each mock sun had a streak or tail of light diverging from it in opposition to the true sun. This strange appearance continued for about half an hour after we first saw it.

"This extraordinary phenomenon was witnessed by some of our neighbors also, and was the most remarkable spectacle I have ever witnessed."

In the postscript the writer mentions a large meteor, seen on Sunday, the 29th of January.

THE BIBLE ALONE SUFFICIENT.

A choice article appeared in the Edinburgh Presbyterian Review, (for which Dr. Chalmers is one of the principal writers,) in April, 1842. The following extract is now just in time, and our readers will be delighted with it—and we trust profited.

There is a balmy freshness, a lively glow, as well as absence of constraint, about those authors who have bowed to be taught by no authority besides the divine word. Too many are immersed in the study rather of what is human about theology, than what is divine, taking but the survey of other men's *opinions*, and not acquainting themselves with its substance; and were all removed which is of man, what would they have left behind? As many, however, think it very much the same whether they imbibe their views of truth from the word, or from a gifted spiritual author, we would sound our earnest warning against so dire a sin and error. Having to do with the direct authority of God, his express word, his presence reigning in Scripture, we may not, without sin, enthrone another Lord upon the conscience; and to take the truth from man's lips, at the expense of the wisdom from above, and with the necessity of foregoing spiritual communion with the word, is an error leading only to increase of ignorance. The mind takes in divine truth, but cannot fully contain or hold it; and a human author, therefore, reproduces it, not in its untainted purity and manifold adaptations, but with such a lack of its original taste and power, so much impregnated and mixed, that it is given forth, in a few transmissions, little better than undiluted poison. For this reason, and from the fact that there is a stronger affinity in fallen nature for any impurity than for the truth itself, we should only, it is clear, lose life and impoverish the soul, were we to sift out from human treatises the truths of religion. The testimony of Bunyan to this effect is very striking; and the more so, as he is perhaps the most remarkable instance the world ever saw of the discipline we recommend.

"Neither trouble your heads," says he, "that you have not commentators and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man. Also, what is from man is uncertain, and is often lost, and tumbled over and over by men—but what is from God is fixed as a nail in a sure place. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss for some things is, because they are content with what comes from men's mouths, without searching and kneeling before God to know the truth of things. Things that we receive at God's hand, are as things from the minting-house—though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of heaven upon them. There belongs to every true notion of truth a *power*; the notion is the shell, the power, the kernel and life. Without this last, truth doth me no good, nor those to whom I communicate it. Hence Paul said to the Corinthians, 'When I come to you again, I will know not the speech of them that are puffed up, but the power.' 1st Corinthians 4th, and 19th verse. Search then after the power of what thou knowest, for it is the power that will do thee good. Now, this will not be got but by earnest prayer, and much attending upon God; also, there must not be admitted by thee that thy heart be stuffed with cumbering cares of this world, for they are of a shocking nature."

Read Daniel II, VII and VIII. "Whoso readeth, let him *UNDERSTAND*."

DANIEL'S VISIONS,

"NOTED IN THE SCRIPTURES OF TRUTH," "FOR OUR LEARNING."

Daniel lived about 600 years before Christ. The years seem to diminish in length at a distance from that point, like objects seen in a natural landscape,

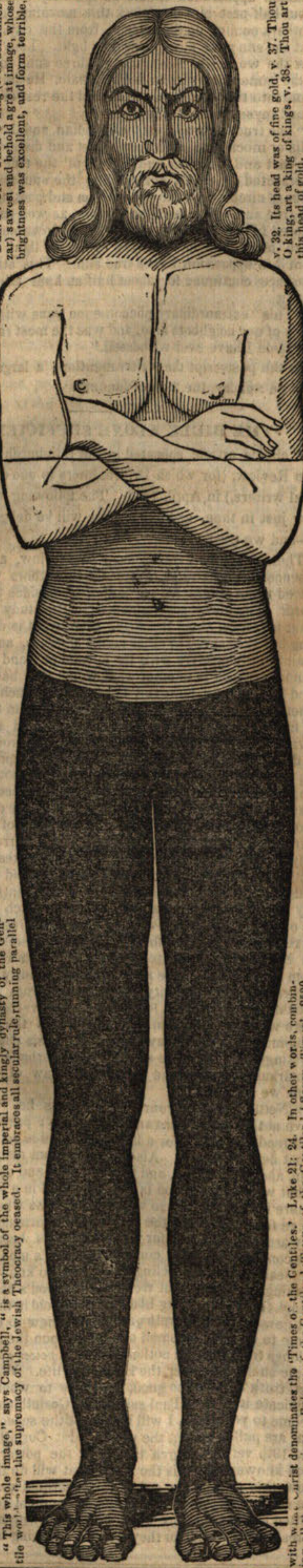
— 600
— 538
— 500
— 400
— 331
— 300
— 200
— 158
— 100
Ch'n Era
†33
— 100
— 200
— 300
— 400
— 500
— 600
— 700
— 800
— 900
—1000
—1100
—1200
—1300
—1400
—1500
—1600
—1700
—1800
—1843

Babylon 139 Years

Medo-Persia 207 Yrs

GRECIA 173 Years

ROME 2001 Years



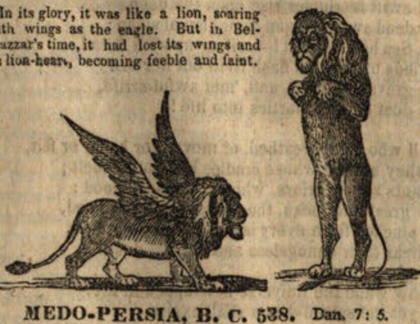
Dan. 2: 31. Thou O king (Nebuchadnezzar) sawest and behold a great image, whose brightness was excellent, and form terrible.

v. 32. Its head was of fine gold, v. 37. Thou O king, art a king of kings, v. 38. Thou art this head of gold.

"This whole image," says Campbell, "is a symbol of the whole imperial and kingly dynasty of the Gentile world after the supremacy of the Jewish Theocracy ceased. It embraces all secular rule, running parallel with what Christ denominates the 'Times of the Gentiles.' Luke 21: 24. In other words, combining all the expressions,—Fulness of the Gentiles,' 'TIMES of the Gentiles,' 'Seven Times'—2520 years, reaching down to the time of Christ's Second Coming. This year, 1843, all kingly and ecclesiastical Gentile rule expires by the 'law of limitation,' and the present dispensation reaches the '*measure of the fulness of the stature,*' of Nebuchadnezzar's image."

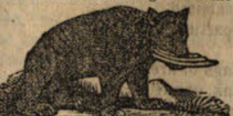
BABYLONIAN EMPIRE, B. C. 677. Dan. 7: 4.

In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion-heart, becoming feeble and faint.



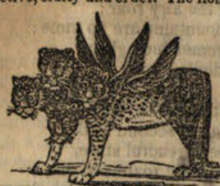
MEDO-PERSIA, B. C. 538. Dan. 7: 5.

The two arms meeting in one breast,—the bear raising up one side, or dominion,—and the ram with two horns, are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity scarcely yields to the lion," says Paxton. "Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well-known national emblem.



GRECIA, B. C. 331. Dan. 7: 6.

This was founded by Alexander. It was like the leopard, active, crafty and cruel. The lion had 2 wings, but the leopard had 4,—Grecia being more rapid in its conquests than Babylon. But the goat was the known emblem of Greece. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.

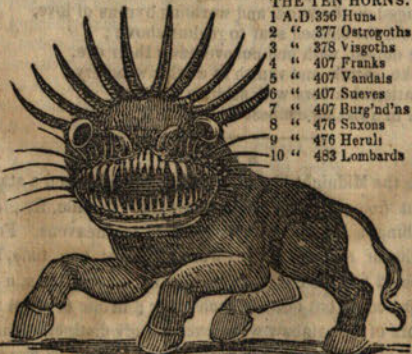


ROMAN EMPIRE, B. C. 158. Dan. 7: 7.

"Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it It had ten horns."

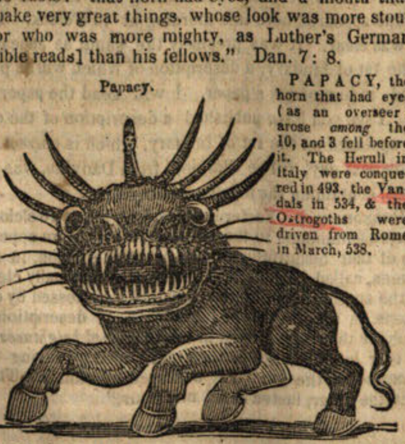
THE TEN HORNS.

1	A.D 356	Huns
2	" 377	Ostrogoths
3	" 378	Visgoths
4	" 407	Franks
5	" 407	Vandals
6	" 407	Sueves
7	" 407	Burg'nd'ns
8	" 476	Saxons
9	" 476	Heruli
10	" 483	Lombards



"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:—that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows." Dan. 7: 8.

Papacy.



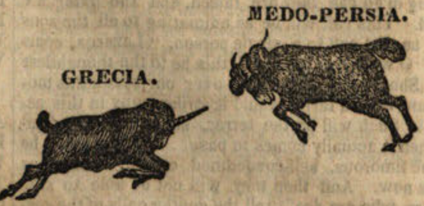
PAPACY, the horn that had eyes (as an overseer) arose *among* the 10, and 3 fell before it. The Heruli in Italy were conquered in 493, the Vandals in 534, & the Ostrogoths were driven from Rome in March, 538.

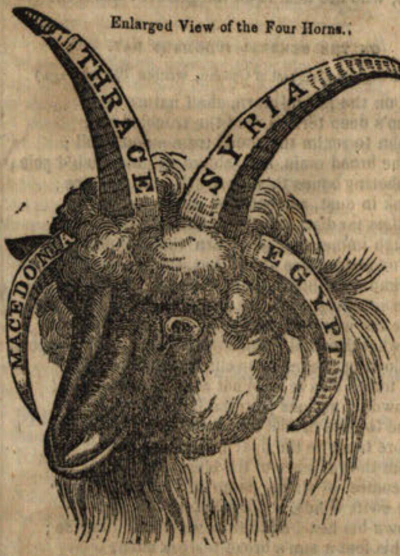
"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

VISION OF THE RAM AND HE GOAT. Dan. 8.

Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was *after* the fall of Babylon: hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia:—so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation" Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.





Enlarged View of the Four Horns.

After the death of Alexander, Grecia was divided into four parts, toward the four WINDS of heaven. v. 8. And out of one of them, came forth a little horn, which waxed EXCEEDING great, (v. 9.) even to the host of heaven. v. 10.

In chapter 2, ROME is represented by the feet and legs of the image. In chapter 7, it is represented by the fourth Beast having ten horns. But in the 8th chapter it is symbolized by an EXCEEDING great horn.

That this exceeding great horn represents Rome, is evident from the following and many other reasons.

1. It rises "In the latter part of their kingdom,"—that is, of the four kingdoms. *So did Rome*, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.

2. It was "of fierce countenance." *So was Rome.*—See Deut. 28: 49, 50.

3. It was "little" at first. *So was Rome.*

4. It waxed "exceeding great," towards the east and towards the south." *So did Rome.*

"From this horn increasing towards the *south* and *east*, particularly Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the Goat's dominion, i. e. in Italy,—which points directly to the Romans."

4. It cast down some of the host and of the stars to the ground. *So did Rome*;—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host." *So did Rome*, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." *Thus did Rome*, when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." *Thus did Rome.*

JOHN'S VISIONS.

"TO SHOW CHRIST'S SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS."

8. "He shall be broken without hand." *So will Rome.* (See ch. 2.) "Broken by the stone cut out *without hands.*"

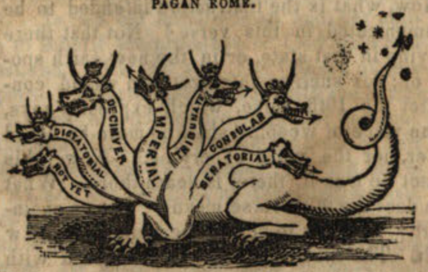
9. Rome was the *only* power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. *Finally.* As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen *twice before*, it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding them.*

We turn now to Rev. xii. and xiii., where we find other waymarks set up on the stream of time by other

PROPHETIC SYMBOLS.

In the book of Revelation we have the fourth kingdom of Daniel's visions brought to view again, under different figures. The three preceding kingdoms having all passed away, John commences with ROME in its PAGAN FORM.—See Rev. 12: 3, 4 "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth."

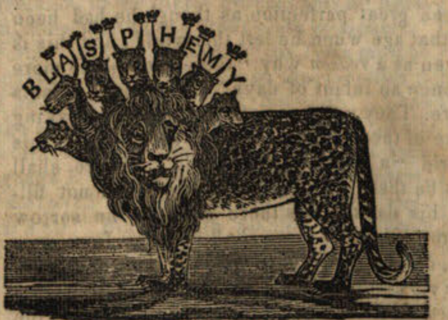
PAGAN ROME.



The dragon, in his various modification, is the great agent and master spirit directing all the beasts, described in Daniel and John's prophecies. The seven heads denote the seven forms of government in the Roman Empire, one of which was "not yet" when John wrote.

"And the dragon [Pagan Rome] stood before the woman [the Church] to devour the child [Christ] as soon as it was born." See Matt. 2: 1—13, 16 "Arise, take the young child and his mother and flee into Egypt, for Herod will seek the young child to DESTROY HIM."

PAPAL ROME. REV. 13.

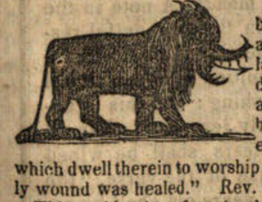


1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having *seven* heads and *ten* horns, and upon his horns *ten* crowns, and upon his heads the name of BLASPHEMY.

2 And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth, as the mouth of a lion: and the dragon [Pagan Rome] gave him [Papacy] his power, his seat, and great authority.

This beast combines all the *three* preceding empires—body like *a leopard*, feet like a *bear*, and mouth like a *lion.*

THE TWO HORNED BEAST FROM THE EARTH.



"And I beheld another beast coming out of the earth and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13: 11, 12.

This evidently refers to the infidel French government under Bonaparte, which came up out of the earth [the ten kingdoms,] and had two horns [France and Italy.] By comparing the history of Bonaparte with this prophecy there will be seen a most striking fulfilment.

PROPHETIC PERIODS.

The first great question respecting the visions of Daniel and John, is: Do they extend to the time of Christ's second coming to judgment?

For an answer, read Daniel 2, 7, 8, and 12. The image representing all earthly kingdoms, is dashed in pieces; or, which is the same thing, the beast representing the fourth kingdom, is given to the burning flame—and then, Christ's everlasting kingdom is set up. In Daniel 8: 19, the angel said, "I will make thee know what shall be in the last end of the indignation," and "at the time of the END shall be the vision." In Daniel 12: 2, 3, he winds up his discourse by describing the resurrection, and says the words are shut up till the *time* of THE END. Then Christ himself gives a new series of prophetic days, and tells Daniel he shall stand in his lot [or RISE UP in his lot, as Luther's German Bible reads] at the end of the days Now let us consider the periods and the waymarks.

The great prophetical period of the Apocalypse is 1260 years, the semi-circle of the full-orbed period of the Gentiles, 2520 years. Like the "seven times," the "three times and a half" has its germination and maturity. At the middle point of the "seven times" we find the Edict of Justinian, granting the Pope civil power, A. D. 538.

"Time, times, and a half," or 1260 years, the kings of the earth were to scatter the people of God; and "time, times, and a half," they were to be trodden down by Papal rule. See Daniel 7: 25, and 12: 7. These two periods put together, make just 2520 years.

The scattering commenced in Babylon B. C. 677, and continued by kingly power to A. D, 538, making in all to that time, 1215 years.

In the year A.D. 538 began the papal oppression, and it was continued for 1260 years, bringing us down to 1798, just accomplishing the time of papal rule, when the Pope was taken captive by General Berthier. Now remember that 45 years of the scattering of God's people by kingly power, remained to be accomplished in A. D. 538. when papacy took the power. Since the Pope lost his civil power, that prerogative has fallen back to the kings of the earth, which they began to exercise in A. D. 1798. The remaining 45 years from 1798, will be accomplished in 1843. And when he shall have accomplished to *scatter the power* of the holy people, then all these things shall be finished. Daniel 12: 7.

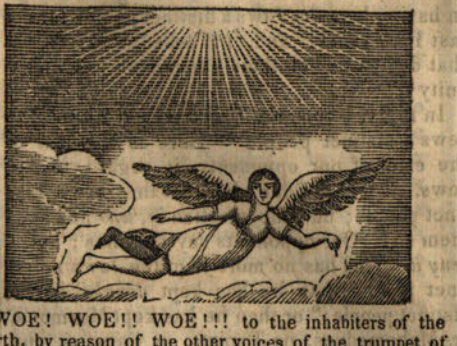
All the wonders of Daniel's vision were to be finished at the end of 2300 days, or years. Daniel 8: 14, and 12: 7. This period commenced at the going forth of the commandment to restore and build Jerusalem, which was given by Artaxerxes 457 years before the birth of Christ. Ezra 7: 11—13. Now if we add 1843 to 457, we have the 2300 years just completed this year. Gabriel, in explaining the vision of 2300 days of Ch. 8: 14, says Ch. 9: 24, seventy weeks are determined (cut off) upon thy people, i e. 70 weeks or 490 years of the 2300. Then at verse 25, he tells Daniel when to commence, viz. at the decree as above. At the end of the 490 years, Messiah was to be cut off, or crucified. This time was fulfilled to a day.

Again we are told that the saints, or God's people, were to be given into the hands of papacy, and should be oppressed a time, times, and an half, or 1260 years; and that the dominion of the beast or papacy should then be taken away. Daniel 7: 25, 26. The Pope began his oppressive reign by the authority of Justinian the Greek Emperor, A. D. 538 See Gibbon's Rome, vol. 3, p. 87 Just 1260 years from that time, viz. A. D. 1798, the Pope was taken prisoner by Berthier, one of Bonaparte's Generals, and led into captivity, where he died the following year, since which time Popery has never regained its civil power.

Again we are told, Dan 12: 11, that from the time that the daily [*sacrifice* is not in the original] shall be taken away to set up the abomination that maketh desolate, [see margin] there shall be 1290 days or years. That is, from the time the daily pagan abominations shall be taken away, to open the way for the setting up of papacy, to the fall of papacy, shall be 1290 years. This was done A. D. 508. See Gibbon, vol. 3. pp. 262 and 263, just 30 years before the Bishop of Rome began to exercise his authority by the law of Justinian. This ended also in 1798. At verse 12 it is said, "Blessed is he that waiteth and cometh to the 1335 days," or years. Then Daniel was to stand in his lot, i. e in the resurrection. Now if we add to A. D. 508, the 1335, where will it bring us? TO 1843!!

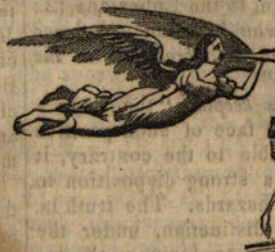
THE THREE WOE TRUMPETS.

The seven trumpets cover part of the time marked in Daniel. After the four had been sounded, an angel flying through the midst of heaven said, with a loud voice,



"WOE! WOE!! WOE!!! to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." Rev. 8: 13.

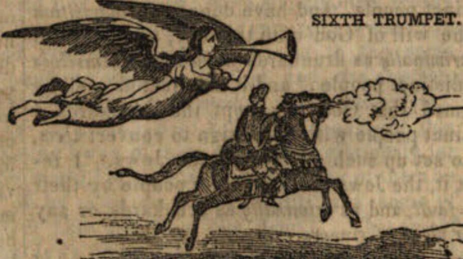
And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit. . . . And there came out locusts upon the earth. . . . And the shape of the locusts were like horses prepared for battle. . . . And their power was to hurt men five months, [150 prophetic days.] See Rev. 9: 1—11. This star was undoubtedly the Arabian Impostor Mahomet: a fallen star being a false teacher.



FIFTH TRUMPET.

The fifth trumpet commenced July 27. 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. When the fifth angel ceased, it was said, "One woe is past, and behold there come two woes more hereafter."

"And the sixth angel sounded, and I heard a voice saying to the sixth angel, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed which were prepared for an hour and a day and a month and a year to slay the third part of men," [or to blot out from among the nations the Greek division of the Roman Empire.]



SIXTH TRUMPET.

The sixth trumpet commenced July 27, 1449, when the 150 years ended, and continued,

One day, that is,	1 prophetic day,	1 year.
One month,	30 prophetic days,	30 years.
1 year 12 months,	360 " "	360 "
And one hour,	1-24th of a prophetic day,	15 days.

This period ended August 11, 1840, WHEN THE OTTOMAN SUPREMACY CEASED. Thus the Lord has most plainly showed us that we are living in the days of the voice of the seventh angel!

SEVENTH TRUMPET.

And the seventh angel sounded, and there were voices in heaven saying; "The kingdoms of this world are become *THE KINGDOM* of our Lord, and of his Christ; and he shall reign forever and ever."

This sound of the last trump, at which the dead will rise, (1 Cor. 15: 52,) and BE JUDGED, (Rev. 11: 18,) we now expect to hear. Reader, slight not the Lord's warnings. Improve the present moment. PREPARE TO MEET THY GOD.

THE RETURN OF THE JEWS.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God* has *not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but, I *deny it.* God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people;" or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. 3d chap. Christ, says Paul to the Ephesians, (2: 14,) "is our peace, who hath made *both one* [Jews and Gentiles] and hath *broken down the middle wall of partition.*"

To talk about *God's keeping* "the Jews a *distinct* people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles.—That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said, they would not be put on a *level* with the Gentiles; and they have labored for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people:" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners.*

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. 3: 9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the "axe unto the root of the "trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8: 39, "They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham.*" Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz. *doing* "the works of Abraham." Our Lord tells the Jews, in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil.* Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character, as a Jew, ceases at once.—This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2: 9, "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. 3: 9, "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. 2: 28, 29, "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh.—But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews: and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians.*

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners. See Isa. 65: 11—15, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before my eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again and see how carefully and clearly God distinguishes between the Jews, as such, and *his people.* That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. 21: 1, 2, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. 21: 4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed."

Now, what is the instruction intended to be communicated in this verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, "The voice of weeping shall no more be heard in her, nor the voice of crying." Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world who leave this world in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old" "The child shall die a hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants here. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age*; for, old men who have "*filled*" their days, i. e. the *righteous* old men, shall have their "*youth renewed* like the eagle," Ps. 103: 5; while "the sinner an hundred years old shall be accursed," that is, he shall not enter that *new earth at all*; for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus, "There shall be no more there a child of years nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning in this wonderful restoration of the church there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away." On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

My explanation of this verse has been a digression from the main subject: we will now return to that. See Rom. 9 : 6—8 : "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God ; but the children of the promise are counted for the seed." Compare this with Gal. 4 : 28, "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have *faith in Christ* without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made?* See 25th verse—"But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and, that all the promises pass over to the "servants" of God, who are called "by another name," *viz.* to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fulness of the Gentiles;" and he adds—"*that's Bible language.*" Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. No where! Its not there!* Its only in the Doctor's *Creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. 11 : 25—"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return, or conversion of the Jews, it proves also that it will not take place, "UNTIL *the fulness of the Gentiles be come in.*" Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all them who are not Jews, be aroused to seek salvation immediately—*this year*, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you—"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is my first proof that God has not cast away the Jews *so* but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—"God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds—"Even so then *at this present time*, also, there is a REMNANT according to the election of grace: this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I* am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

Who were the "*election?*" *Ans.* Paul, and that part of the Jews who embraced the gospel: because they "were *obedient to the faith*," (see Acts 6 ; 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. 10 ; 16 and 21st verses,] "were blinded." The apostle then goes on to say, verses 9 and 10, that David prophecied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*"—the Lord Jesus Christ. But, the apostle adds, 11th verse, "I say then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid"; or, *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy:"—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts 13: 45, 46, "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; *viz.*, by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or, be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or as the margin reads "*loss*" of them, or *their* "*loss*,"] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles,] how much more their fulness." As though the apostle had said—"Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it.

The apostle now proceeds to say, verses 13 and 14, "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "might save *some of them.*" He must have been peculiarly unfortunate in his expressions if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, "if the casting away of them [*viz.*, the *unbelieving* Jews] be the reconciling of the world [i. e. the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying "*the enmity*" which had existed, "*by his cross*," see Eph. 2: 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be ["if by any means I might save some of them"] but life from the dead?" That is—if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also," [may be holy.] Is not that the sense? The verb "*is*," is not in the original. What is the apostle's argument? Is it not this? "Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible;* for if the *first fruit* [*viz.*, the apostle, himself, and the *remnant* of whom he had spoken in the 5th verse] be holy [or have been made holy] the lump [or body of the Jews *may be* made holy] also: and if the root [Christ, see Isa. 11 : 10,] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "save *some of them*."

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17 to 22. He says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23, "They also, IF *they abide not still in unbelief*, shall be graffed in: for God is able to graff them in again." IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion:* if he had intended to teach it, he would not have set the unbending word "*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24,—"For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"—"*if* they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel [or to *a part* of Israel, *viz.*, those who *believed not*, and this blindness will continue] until the fulness of the Gentiles be come in;" that is, till *the end of the world*; for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "unbelief." Paul then adds, verse 26, "And so all Israel shall be saved—["*if* they abide *not still in unbelief*;"—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliver, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. 59: 20, 21, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in my mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from transgression* in Jacob; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e. they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts 13: 42—46;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." See Deut. 7: 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. 13: 14, 15, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed for ever."

Now see 17th chapter, 7th and 8th verses, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give *unto thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*; and I will be their God."

Now compare these promises with Acts 7: 4, 5, "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell.—And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11: 8—10, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16, "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for *he hath prepared for them a city*."

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth;* for "the meek shall inherit *the earth*."

Let us now examine the original promises as made to Isaac and Jacob. See Gen. 26: 3, 4. "Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." See also Gen. 28: 13, 14. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. 3; 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head"—so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. 4: 13—16. "For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed:* not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all*."

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made—*not* to the *literal* descendants of Abraham, but all who are "*of faith*." *The world* belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. 3: 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the *children of Abraham.* And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*"

Now see the 15th to 19th verse, same chapter. "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then servest the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it is impossible to settle any question, it seems to me.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense.—They will be "*brought in,*" and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them "*the world*" for their "*everlasting possession,*" he will destroy all the wicked out of the earth. See Prov. 2: 22.—"But the wicked shall be cut off from the earth, and the trasgressors shall be rooted out of it."

See also Malachi 4: 1—3. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. 11: 15—18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever, and the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth.*"

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isa. 33: 15—17, 20—22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isa. 35: 3—6, 9, 10, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 55: 12, 13, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 60: 18—22, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel, 34: 23—28, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises.*" But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith:* to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land,*" and shall be "HEIRS OF THE WORLD:" then will "*the saints*" have taken "*the kingdom,*" and they shall "possess the kingdom *for ever*, even for EVER *and* EVER."

That glorious day is *now* "nigh, even at the doors." Let the children of God "lift up" their "heads for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. 1: 19, 20, "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, *was* not *yea* and nay, but in him was yea. For *all* the promises of God in him are yea, and *in him* Amen, unto the glory of God by us." Compare this with 1 John 5: 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

THE NUMBER 666 IN ROMAN LETTERS.

The following is sent us as being from the pen of John Leland, and published fifty-six years since, in the "American Sentinel." a paper then published in Pittsfield, Mass.:

"Pope Leo tenth, assumed the arrogant if not blasphemous title of 'Vicar of God,' so that his name and title stood before the world in large capitals, thus—'POPE LEO X, VICAR of GOD!' which title was continued by many succeeding Popes. The number of the beast 666 was contained in the name and title then assumed,—thus separate all the numerical letters in that name and title, D C L X V I—and place them in their numerical order, and you will have just 'six hundred three-score and six.'"

MY CHARACTER.—I must *think* forever; would an eternal train of my thoughts be either worthy of me, or useful to me? I must *feel* forever; would an eternal regn of my present spirit and desires please me—make me happy? I must *act* forever; would an eternal course of my habitual condect bring blessedness, or even bear reflection?

LETTERS RECEIVED.

We are receiving from ten to forty letters daily. Most of them call for light, or give cheering accounts of its progress. We can notice but a few as specimens.

LETTER FROM BROTHER FITCH.

From a private letter just received, we make a few extracts :— Cleveland, Jan. 26, 1843.

Dear Bro. Himes,—I want a letter from you, to know what is going on at the east. If you cannot write yourself, pray set some one about it that will tell me all about things. Not a single friend has written to tell me what is transpiring among you. I have great reason to rejoice that I came to this country, for I have abundant reason for believing that God is using the truth which I preach for immense good. I have labored in the following places:—Cleveland, Painesville, Norwalk, and Elyria, which are the County seats of as many Counties, viz., Cuyahoga, Lake, Lorain, and Huron Counties ; and all of them important places for exerting an influence on the surrounding region. Besides the above places, I have labored at Willoughby, Dover, Ormsted, Ridgeville, and delivered three lectures on the same day, at a neighborhood about four miles from Cleveland. This week I am preaching daily in Cleveland, and sinners are daily turning to the Lord. Indeed, the revival here, which has been in progress for a good many weeks, seems to be continually increasing in interest. There are revivals also in a good many places in this region. The Lord is getting sinners ready for the glorious day. I have distributed nearly all the publications which were sent me ; very many of them gratuitously, and upon the proceeds of what have been sold, I have been to some extent dependent. I have preached a good many more sermons than there have been days, since I came to this place, the first week in November. Our resources from books are now closing up, as the books are nearly all in circulation. I have entire confidence, however, that all we need will be forthcoming from the Lord's faithfulness—the Lord will soon be here, and then we shall hunger and thirst no more. Come, Lord Jesus.

We propose to print here, four thousand copies of a paper weekly, which can be accomplished for about fifty dollars a week. Navigation being closed, it is impracticable to obtain publications from the east. So we will do what we can for ourselves. I wish some good New England brother who has it, would forward us a few hundred dollars, as we could make it tell here in the spread of truth.

Every day this week, souls have been converted to Christ in our meetings, and the work is progressing in a very delightful manner. Calls for lectures are far more numerous than I can meet, and wherever I go, the people crowd together as long as room can be found to receive them, coming in some cases, five, ten, and even as far as fifteen miles to listen to the word of the Lord.

There is a vast difference between toiling on here alone, and standing shoulder to shoulder with the dear brethren at the east. But the Lord is with me and makes my way prosperous, and this is enough. The Lord bless you, my brother, till we meet the Lord in peace.

Chas. Fitch.

P. S. February 6th. I have been again to Elyria since writing this letter ; where I have witnessed the power of God's spirit in converting sinners. The work is also progressing delightfully in Cleveland, and in very many places through this region. From all directions letters are sent me saying "Come over and help us," and I am endeavoring to do what I can. When I leave home again, I expect to go to Akron, about 40 miles south ; but severe sickness in my family seems at present an obstacle.

I do not find New England rail-roads here to travel by. But the Lord has provided for me, by converting the soul of a young man who owns a first rate horse, and is ready at all times to carry me wherever I wish to go. So we drive it all weathers, mud up to the hubs, or any how, and the Lord is with us in all places. I should exceedingly enjoy a six hour's conversation with brother Himes, or some other fellow laborer at the east, but I can wait a little, as I soon expect,

"We'll meet to part no more,
On Canaan's happy shore."

Yours in the faith, C. F.

THE SEED SPRINGING UP IN ILLINOIS.

Dear Brother Himes,—Enclosed we have sent you five dollars, for which we wish as many of your Second Advent publications as you can send us, and of such sorts as you think best, to answer the end, (of all others the most momentous,) to prepare to meet our God speedily.

It appears that by the providence of an all-wise God, your papers have reached this part of the country, through the kindness of some of our Eastern friends who have forwarded them to their relatives here. Some few months ago, one of your papers came into my hands ; (it is true I had heard of such a novel doctrine, as it was considered here.) I read it with a mind seeking for truth, and by comparing it with the word of God, I embraced it as the truth clearly taught by the prophets, our Lord, and his apostles. I immediately saw it my duty to give the alarm, and, single yet undismayed, I have been enforcing an immediate preparation for the fast approaching day, for which all other days were made.

Very few gladly received the word, but with one consent began to make excuse. With one, the Jews had not been restored—another, the heathen had not been given to Christ for his inheritance, &c.—another, the Gospel had not been preached in all the world—another, the day or the hour knoweth no man,—the thousand years' temporal Millennium had not taken place, &c. &c. But now, with many, the solemnity of a coming Judgment at hand is felt, and people are looking at the foundations on which their hopes of heaven are built. Others are standing aloof, and saying, Where is the promise of his coming ? &c. Others are among the despisers, that I often fear will not only wonder, but perish. It is true that many are restless, but strive to put that day far from them. But I am the most surprised to find the watchmen on Zion's walls asleep, or giving an uncertain sound ;—then who shall prepare himself for the battle ? This appears to be the case among all denominations generally. But the cause is a good one ; and I am determined, as far as my voice can raise the sound, and my circumstances will admit, (having to labor with my hands for the support of my family,) whether men will hear or whether they will forbear, to clear my skirts and clean my hands from the blood of all men. Oh, give us your prayers, and remember us before that God, before whom we expect very soon to stand, complete in Jesus, without spot and blameless.

Yours in the blessed hope of very soon meeting around the throne of God,

Robert M. Lampard,
Local Preacher in the M. E. Church.

Mendon, Adams Co., Ill., Feb. 11, 1843.

LIGHT WANTED.

The same day that the above came to hand, we received the following, which it gave us great pleasure to comply with, although it cost us 25 cents, and the publications we sent him cost several dollars. We shall continue to supply all such calls, (of which we have many,) as long as we have the means. Brethren and sisters, to whom the Lord has committed gold or silver, *will you withhold it from such calls?* We omit names and dates, for obvious reasons.

Mr. Himes,—I have just seen, for the first time, a late number of your Midnight Cry. The subject being entirely new, and Mr. Miller's views on the Millennium so different from those which from childhood we had supposed to be correct, that it has filled me with an intense desire for more light on this interesting subject. I implore you to send us, if possible, a copy of Mr. Miller's Lectures on the Prophecies. With deep mortification, I add, that I have nothing to pay. Money is a thing hardly ever seen in this new and thinly-settled part of the country where we reside. At present, nearly every individual of my family are sick—and I write you, on my lap, in bed, to which I have been constantly confined for the last three years. But you could not send to a more needy and destitute place. The people around us are a drinking and fighting set, and the efforts made to bring on a reformation have been nearly in vain.

Your doctrines are entirely unknown here. Should Providence enable us, we should esteem it a privilege to contribute, or in any way assist you in your important labors ; but as the time is so short we cannot delay, and therefore send you this earnest request that you will supply us with all the knowledge in your power, and look for your reward from above.

Yours respectfully, * * * *

P. S. Please lose no time in delay.

A Postmaster in Ohio says :

"There is a very great excitement all over the country, in every palace and cottage. Blessed revivals of religion are going on around and among us. I have been paying increased attention to the subject of the Second Advent in 1843. I preach, 'Be ye also ready.' I feel almost indignant at the falsehoods reported. They are the strongest sign of the fact. I allude to the Journal of Commerce saying it is put off 1000 years, &c."

LETTER FROM A POSTMASTER IN MAINE,

Converted by reading the Midnight Cry.

Mr. J V. Himes : *Dear Sir*—I have received one copy of the Midnight Cry, for which I render you my sincere thanks. I think it has been the means, under God, of calling me from sin and darkness to see my exceeding sinfulness, and brought me to the knowledge of the glorious Gospel of our Lord and Saviour Jesus Christ. I have been led to examine the word of God, and to see "if these things are so." I have been a wicked sinner, but I trust that Christ will pardon me, and render me a fit subject of His at his second coming. The paper which you sent to this office is now travelling the rounds of the neighborhood. It has been seen two or three miles distance already. We need light. We have no preaching here, and I think your papers would be the means of doing much good, could we have them. I enclose one dollar—(I wish I was able to do more,)—and wish you to send such publications as you think fit for opening the eyes of poor blind sinners. Perhaps I may be enabled to send something more. *Send us light.*

I remain, sir, in the full belief of the Second Advent of our Lord and Saviour, most respectfully your much obliged and obedient servant.

LETTER FROM PORTSMOUTH, N. H.

"Believers in the second coming of our Saviour this year, are being multiplied day by day. Many who do not say any thing on the subject, are convinced in their minds as regards its truth. O, praise the Lord. This state never was so shaken with the power of God as it is at the present time. Back in the country, God is making bare his almighty arm. In Dover, about 300 souls have found peace in believing, and nearly all of them have embraced the doctrine of the Advent near. In the country villages the work is spreading rapidly."

G. N. R.

LETTER OF INQUIRY TO WM. MILLER.

Brookville, Va., Albermarle Co., Feb. 15, 1843.

Dear Sir,—I and some of my friends in this section of country, feel some solicitude upon the subject of *your prophecy,* (1) respecting the second coming of Christ ; and we having heard various reports in circulation concerning the matter—(some affirming that the 23d of next April is the day designated by you, and others the 4th of July next ; whilst some others assert that you have admitted a mistake in your calculations of one thousand years ;) (2)—in consequence of which, it is concluded amongst us, that I should write to you upon the subject.

I have never made the sacred Scriptures my study—a knowledge of them not being necessary to enable me to discharge the duties of my profession—nor have I entirely neglected the reading of them ; and I am not one of those who, upon most occasions, are ready to condemn a man for asserting that his researches in that great book have enabled him to make discoveries which had been hitherto unknown to the human family. For it must be admitted that it is as a well, the depth of which has never been fully fathomed by mortals ; and therefore, when a man has devoted his whole time in endeavoring to comprehend and unfold to others the hidden mysteries therein contained, it would seem both unjustifiable and preposterous for those who have *not done so.* to rise up, and vilify and condemn him for professing a knowledge of a thing, respecting which it is certain that they themselves are ignorant, and must remain so, unless enlightened from a source other than their own acquirements.

You will perceive from the foregoing observations, that I am open to conviction—willing to hear, and desirous to understand. And I will further remark, that my being so, is produced by the belief on my part, that you are honest in the opinions which you have formed, and are promulgating amongst the people ; for it is not to be presumed that a religious man, of respectable standing in the community, would willingly and knowingly assert and publish to the world, that which is false, when he was aware that a day would soon arrive which would test the matter, and subject him to all the disagreeable consequences resulting from such a course.

I deem it proper also to inform you, that your prophecy is producing considerable excitement in this part of the country—in this county, which is the county of Jefferson and Monroe, and is the same in which the University is situated.

For the reasons herein before stated, I respectfully ask of you the favor to answer this letter—and inform me if your researches and discoveries in the sacred Scriptures, have induced your mind to settle down upon *any particular day* when the world will end ; or, in other words, when the second coming of Christ will take place—and if so, please say *what day, in what month, and the year.* (3)

I am, sir, very respectfully,
Your obedient servant,
Rev. Wm. Miller. J. B. S.

REPLY.

(1) Mr. Miller has never professed to utter prophecy. He has been impelled, by a sense of duty, to promulgate his belief respecting the import of the Lord's prophecies.

(2) All three of these statements are false. See his published views.

(3) We earnestly entreat this correspondent, and all others, to "search the Scriptures," and to receive their testimony "with all readiness of mind," and then "watch, because they know not the day or the hour."—Ed. Mid. Cry.

The Midnight Cry, Feb. 24, 1843

REVIVALS.

We hear of revivals in many places, of which we can notice but few. In this city there have been many conversions, at the corner of Catharine and Madison streets, and at the church in Attorney st., where Second Advent meetings are regularly held. The Philadelphia Alarm says, "The work of the Lord still progresses in this city, in a most glorious manner. We hear from nearly all the churches that sinners are flocking to Christ by scores."

WOODBURY, L. I.

The meeting at Woodbury, of which I gave you an account a short time since, closed Sabbath Evening, Jan. 29. At that time we numbered about 120 converts, 90 of whom joined the Methodist E. Church. We should have continued our meeting longer, but the Rev. Mr. Sperry, an itinerant lecturer on Popery, came into the neighborhood, and without consulting me, left a notice for two lectures in the School-house, Sabbath, Jan. 29. Our meeting was then progressing finely, and our prospect for a still more extensive work was good. But we had not the whole control of the school-house. We reluctantly closed our meeting; but praise the Lord, who maketh all things work for good to them that love him, the good work did not stop. Our brethren and converts went to Mannet Hill and Plain Edge, and in both places the Lord wrought gloriously in the conversion of sinners, and quickening of his saints, so that as near as we can calculate, about 200 souls have been saved from their sins. It is the Lord's doing, and is marvellous in our eyes.—This bible doctrine of Christ's appearing soon, takes deep hold of sinners, and is productive of the most powerful awakenings and clearest conversions.

Yours in the blessed hope, S. Curry.

BRO. S. C CHANDLER'S LABORS IN VERMONT.

Bro. Southard,—I feel that it will not be uninteresting to you, and the friends of the Second Advent of Christ at hand, to hear what the Lord is doing in this region, among the Green Mountains of Vermont. I commenced a meeting in Jamaica, about the 10th of January. In seven days I gave fifteen lectures to a densely crowded house. I found every kind of ill reports about the "Millerites," as they are pleased to call them, in circulation, enough to swell the "Liar's Department" to an extra sheet. But the Lord blessed the word, and the sword of the spirit pierced the heart, even to the dividing asunder of joint and marrow, so that before I left, more than twenty were hopefully converted; about one hundred deeply anxious, and more than two hundred professed their faith in Christ's Advent nigh.

I next went to North Wardboro—a town south of Jamaica, and gave eighteen lectures in eight days, in the Methodist Episcopal Church. The Lord poured out his spirit in a wonderful manner. The Pastor, Bro. Harding, and his whole Church now profess strong belief in the doctrine of Christ's near approach. More than one hundred have been converted. The stores and taverns that at first were thronged with scoffers, are now places of religious conversation and prayer. The last evening of my lectures, as I sat down, an infidel arose, a man of considerable influence, and exclaimed, "I can stand it out no longer. I can see the end of time, and I am determined to set my house in order." He then exhorted his infidel friends and neighbors to begin with him, "and prepare to meet God." Others arose and manifested the same disposition; the meetings are still continued and attended with thrilling interest.

Receiving an invitation from the Baptist Church in Townshead, I next commenced a meeting in that place. I gave eighteen lectures; the minds of many had been fortified against receiving the truth, by a sermon preached for the purpose by a Congregational D. D., and approved by the minister of the place of the same faith. After the sermon, the Baptist minister, Bro. Upham being present, was asked to pray, but refused, though not strictly a Second Advent man. He said he could not pray over such a mass of ridicule and falsehood. My meetings were well attended, notwithstanding the above "opiate," and after two or three days, a great solemnity and seriousness were manifest; sinners were pricked in the heart, and cried, trembling, what must I do to be saved? The church were aroused from their slumber, and began to trim their lamps in earnest, to meet the bridegroom. Numbers have been converted, and the work is still going on. Great numbers from the adjoining towns have attended the meetings, and shared in the blessings which God has so richly bestowed. They have returned, carrying the good seed with them, which is springing up and bringing forth much fruit.

In this region it is now a time of revival, and sinners are flocking to Christ by scores. I wish to say to those friends in Wallabout and Williamsburgh, that expected me to write to them, that I have not time, and they must excuse me. I am going to leave here for Wilmington, Vt., to which place please to direct your paper to me.

Respectfully yours in Christ, S. C. Chandler.
Jamaica, Vt., Feb. 16, 1843.

HARRISBURG, PENN.

In a letter in the Gospel Publisher, dated Jan. 23, W. Barr gives an account of a precions revival there, from which we make these extracts.

"We commenced a protracted meeting in the Bethel on Christmas Eve, which has been kept up with increasing interest ever since. The work of the Lord is not confined to one church or people, but bless the Lord, it has run and been glorified from church to church; hundreds have become awakened, and are now willing to seek the Lord.

"Brother Hale, a devoted man of God, (one of the Millerites, as they are called) has been preaching here on the Second Advent. He stopped with me during his course of Lectures in the Bethel. He is now delivering a series of lectures in the large Methodist Church to crowded audiences; he has done much good here; he has induced people to reflect, and read the word of God. He, with thousands of others, are anxiously looking for the Saviour's second appearance. Bless God, my heart fills with joy, whilst contemplating that happy advent.—I am satisfied that Brother Hale has fully established the truth of the end of Daniel's vision of 2300 days in 1843.

"Every thing around us indicates and impresses upon us the certain and solemn truth, that this year will probably close the grand drama of this world, and usher in the great day in which the kingdoms of this world shall become the kingdom of our Lord and his Christ. Ye saints of the most high, 'lift up your heads, for your redemption draweth nigh.' It is an event, too, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that obey not his gospel. We have impenitent friends and relatives; brothers and sisters, and where, oh, where will they be, when 'the voice of the archangel and the trump of God' shall rend the heavens and the distant realms shall echo back the sound?

"The great day of his wrath is coming, when the elements shall melt with fervent heat, when the earth and the works therein shall be burnt up! Unless they repent, believe, and obey the gospel, their doom will be fearful. Oh, be warned, repent, fly, fly for refuge to the Lord Jesus Christ, the only ark of safety."

An interesting account of Bro. Hale's labors, by the editor of the Gospel Publisher, is in type, and will appear next week.

TIMELY HINTS.

The Christian Publisher, at Charlottesville, Va., contains a letter from a clergyman, in opposition to Mr. Miller's views respecting "times and seasons." To which the editor makes the following reply:—

"We agree with brother Henshall that the preparation is not fixing *the date*, but, *being always ready*, and we are also persuaded that a certain expectation that the Lord will come, and a frequent meditation upon the sublime glories of the day of the Lord are *important means* for promoting our sanctification, and influencing us to keep our loins girded, our lamps trimmed, and ourselves in waiting for the return of the Lord.

"The coming of the Lord has not, until the commencement of *this reformation*, been kept before the minds of professors as an object of hope, as it was in the days of the Apostles. Indeed there are many religious persons who dread the appearance of the Lord. Let such bear in mind that the crown is promised only unto those that *love his appearing*.

"We are not convinced that Mr. Miller is correct in his calculations, but we certainly think that he should not be regarded in the light of a prophet—either true or false. We also think that it is our duty to learn whatever is revealed upon the subject; and we incline to the opinion that as the Lord admonished the antediluvians, the inhabitants of Sodom and of Jerusalem before he inflicted his judgments, *that he would in some way, intimate to the generation existing at the time, the approach of that tremendously awful day, which he has appointed for the judgment of the world.*

"The judgments of God must fall upon the wicked and corrupt nations—the arm of God must be revealed in connection with the proclamation of the gospel, or the Lord Messiah will come in person to reign upon this earth. And should he come during this year, what will be the condition of many of our friends and fellow citizens! But if he should not come this year, he certainly will come. This world is devoted to destruction. This earth which was destroyed by water, 'is reserved unto fire, unto the day of judgment and perdition, of ungodly men.' Seeing then all these things shall be dissolved, what sort of persons ought we to be in all holy behavior and godliness, expecting and earnestly desiring the coming of the day of God; in which the heavens being on fire shall be dissolved, and the elements burning shall be melted? But we according to his promise, look for a new heaven and a new earth, in which dwelleth righteousness. Wherefore, beloved, expecting these things, diligently endeavor to be found of him spotless and irreproachable in peace."

THE KINGDOM OF GOD SEEN BY THE DISCIPLES.

The Lord Jesus said to his disciples, (Luke 9 : 27,) "*There be some standing here which shall not taste of death till they have seen the kingdom of God.*" From this text it has been argued that the kingdom of God was set up at the time of Christ's first Advent. If it can be shown from good authority when and where the kingdom was set up, we shall be glad to know it. "But," it will be asked, "did not Christ fulfil his promise?" We answer yes; but he did not promise to set up his kingdom before those who stood there tasted death. But he did promise they should see it. "*And it came to pass.*" About "eight days after these sayings," on the mount of transfiguration, Christ was glorified in the presence of his three disciples, Peter, John, and James. Christ, the great King, was there, in his glory. Moses and Elias were there, who appeared in glory. The one from the dead, the representative of those who sleep in Jesus, and whom God will bring with him. The other, the representative of those who shall not sleep, but be changed into immortal life, in the twinkling of an eye, at the last trump. The glory of the Father was there in the cloud of excellent glory, and his voice came from the cloud. This scene was exhibited on earth, not in the heaven of heavens. This was to the disciples a miniature exhibition of the kingdom, and they knew the power and coming of our Lord Jesus Christ. See 2d Pet. 1st chapter. Matt. 17: 1—also Mark, 9th chapter. The kingdom of God, then, is a state of glory and immortality, and flesh and blood cannot inherit it. It is to be set up when the Son of man comes in his glory, and all his holy angels with him; then he will reward every man according to his works. Matt. 16—*Philadelphia Alarm.*

Liar's Department.

"In the last days, men shall be false accusers."

"End of the World.—Father Miller, the Millennium preacher, is now in Philadelphia. What should convince even the weakest minds, that he is either an impostor or misguided enthusiast is, that when he first began to preach about the end of the world, the 23d of April, 1843, was fixed upon as the time when it would take place—but now, as the period of alleged destruction draws nigh, he is less certain of its happening, but *believes* it will take place sometime between the 21st of March, this year, and the 21st of March, 1844."—*Jeffersonian Republican, Stroudsburg, Pa.*

This lie has been circulated till many may actually believe it is true. The 23d of April was NEVER fixed upon by Mr. Miller. He has always believed that the day was not revealed, but that it would be during the time of the Jewish year, 1843 years from the commencement of the common Christian era. It is well known that the Jewish year commenced the first new moon after the vernal equinox. He has not changed his position on this point, and it is cruel and malignant falsehood to assert it, *knowingly*, or to neglect to set it right when pointed out.

The Lie-Manufactory.—The expeditious manner in which lies can be manufactured to supply the brisk demand in these days of "false accusers," is happily illustrated by the following paragraphs:

"*The 'Broadaxes.'*—Some extraordinary trials are now in progress in Chester Co., Pa. It seems that several persons have been arrested for violating the laws of decency and morality, under the principles of fanaticism of a sect called 'the Broadaxe' persuasion. They are now in prison, or are out on bail, and their trials have excited some attention among the curious. One or two persons, heretofore of a respectable character, and possessing considerable property, have gone mad under this delusion, although upon other topics they are perfectly sane. Some of the Broadaxe doctrines are revolting in the extreme."

From the above facts the New York Sun gives its readers the following piece of manufactured intelligence:

"☞ The Grand Jury of Chester county, in this State, have found eighteen true bills against the individuals of the Miller sect, whose moral conduct has been so disgraceful. They have employed no counsel, trusting to the Scriptures for their defence."

It was evidently transferred from a Philadelphia paper with such extreme haste that the words, "*in this State*," were left unchanged. This eagerness in publishing falsehoods, contrasts strikingly with the fact that the publishers of the Sun have had Mr. Miller's correction of false statements, (procured at the request of Mr. Beach himself) in their hands two or three weeks without noticing it.

6

THE CHRONOLOGY.

Rev. Dr. Weeks, of the city of Newark, has entered the lists as an opposer of the doctrine of Christ's speedy coming. His first two lectures have been chiefly devoted to an examination of Mr. Miller's Chronology—to prove it false. To give edge to his arguments, (if it be proper to call them arguments,) he said, in substance, (speaking of the effects of the Advent doctrine upon the people,) *It was the work of the devil*, and that there could be no genuine conversions under such teaching;—that all who professed to be converted, were deceived—that they might just as soon make converts by preaching with the house on fire, &c. &c. Does the dear Doctor in reality believe, that the multitudes in Newark and other places, who, within a few months past, have been brought to rejoice in a blessed hope of immortality, from the ranks of the profane, the Universalist, the Infidel, &c., are all spurious and hypocrites! If so, we opine there are no bounds to the elasticity of his credulity. With such a capacity for *believing*, it seems to us, that with a small effort, the Dr. might become a "*Millerite.*"

But why should a D. D. preface his lectures with such wholesale judgment! We will leave it with a candid public to seek a solution for themselves. Has the Dr. personally examined all the cases around him, and satisfied himself fully as to the truth of such a statement? If not, he has certainly spoken unadvisedly. But so much for the Dr's commencement.

The Dr. commenced, by assuming that Usher's Chronology is correct. He then proceeds by showing where Mr. Miller differs from Usher, and others, and in every instance sets that difference down as an *error* in Mr. Miller, thus making out some sixty mistakes, adding, that had he time, he could point out ninety!! Now if the Dr. is sure he can find ninety, he must have found them. If not he has guessed at it. But this is too loose a mode of settling such a question as this.

There are a few, and but a few points in the Dr's lectures on the Chronology that deserve a passing notice, which will be attended to in due time.

In these desultory observations we have one more feature of the Dr's logic to notice, which, of itself, is sufficient to nulify the whole of his labored effort. At the close of his second lecture, after basing his whole argument on the supposition that Usher is the standard by which to test the truth or falsity of Mr. Miller's Chronology, he remarks, that "*we have not the means of getting a* TRUE *Chronology—that Providence has wisely hid it from us*!!" What an anomaly! Did not the Dr. spend his energies in two labored lectures to prove *positively* that Mr. M.'s Chronology *is false?* Why did he thus for two long evenings beat the air? Nothing is more clear, than, that if we have no means of getting a *true* Chronology, we likewise have no means of proving any one false. No man can prove the measure which I use false, unless he has a right standard to test it by. The Dr. closed by sagaciously remarking that "*he had not seen fit to make out a Chronology*," for the very potent reason that it could not be done. If this last position be correct, his whole effort is just as much for us as it is against us; and who, we ask, is willing to risk the claims of this great subject on such chaos?

We will here present the Dr.'s position by an allegory:

Josephus, Bp. Usher, Mr. Miller, and others, are directing a multitude of enquirers which road to take to go to Washington. The Rev. Dr. Weeks steps up to inform the people that Mr. Miller, and Josephus, and others are certainly wrong, and he does it by comparing them with Usher. We ask, Well, Dr., if we follow Bishop Usher's directions, shall we get to Washington? Well, says the Dr., I think not. Well, Dr., will you tell us which is the right road? O, no, says the Dr., I can't tell you; neither do I believe that any body can. Well, but, Dr., if *you* don't know the way, how do you know that all the rest are wrong? O, says the Dr., "it is wisely hid from all of us!" O, Doctor! what a reasoner!!

Again, the Dr. borrowed Mr. Dowling's sarcasm, about Mr. Miller's calling Maccabees a man: and, so far as we can learn, this is the principal thing that lodged in the minds of his hearers. That is the grand battering ram—"*Mr. Maccabees.*" Who would have thought that a man who claims as much erudition and candor as Dr. Weeks, would have descended to such *low slang!* Are these the best weapons of warfare he possesses? O shame, thus to stain the dignity of a D. D. We are fallen upon strange times.

In conclusion we would observe, that the chronology of the world's age has never been esteemed any thing more than collateral testimony in this matter. It was never offered as an argument till Mr. Miller made his reply to Mr Dowling. And as a collateral testimony, the Dr.'s issue does not affect it in the least. For even now, *admitting* that Mr. M. has made as many mistakes as the Dr. says, yet according to his own confession, we are as likely to have completed the six thousand years as otherwise. At least, the Dr. can not prove it otherwise.

THE DAY OF JUDGMENT.

Oh! the amazing pomp!
Of that tremendous day,
When the archangel's trump
Shall summon us away.
When Christ to judgment shall descend
And every knee before him bend!

How the red lightnings flame!
Terrific thunders roll,
Earth's universal frame
Trembles from pole to pole.
While the loud trumpet's dreadful roar
Proclaims, that "time shall be no more."

Hark! mark the trumpet's sound,
A herald's voice exclaims,
"Ye pris'ners under ground,
Shake off death's icy chains."
"Awake! arise! and quit the tomb,
Behold, the udgment day is come."

Now lightnings fiercer fly!
The trumpet lounder roars!
See, through the bursting sky,
A flood of radiance pours.
Ten thousand thousand angels cry,
"Prepare! prepare! the Judgment 's nigh."

On a refulgent cloud,
Jesus, the Judge, appears:
The saints rejoice aloud,
The guilty sinner fears.
On the white throne he takes his seat,
And views the myriads at his feet.

'Midst the vast multitude,
His eye omniscient sees
The purchase of his blood
And dying agonies:
Then calls them forth and bids them stand
With glory crown'd at his right hand.

"Come, souls for ever blest,"
He says, "my people come,
Possess the promised rest,
Enter your heavenly home,
No more shall aught your peace annoy,
Inherit everlasting joy."

But in what awful sounds
The wicked are addressed!
Heav'n with their groans resounds,
As on his left they 're placed.
"Depart, ye curs'd," the Judge exclaims,
"To be destroyed in burning flames!"

Oh! thou eternal God,
Ere this tremendous day,
Cleanse me in Jesus' blood—
Wash all my guilt away.
Then may I join the happy throng,
To praise thee in eternal song.

C. S. S. S.

Reader, are you faithfully warning all within your reach to be ready for this great day? To-day may be your *last* opportunity,

The Perth Courier [Scotland,] of Dec. 31st, contains the following paragraph:

Singular Phenomenon.—On Friday morning, last week, between the hours of 4 and 5, a most remarkable phenomenon was observed by all the carriers approaching Perth by the north and west roads. The whole surrounding country in the district of Dunkeld, Crieff, Blairgowrie, &c., was suddenly illumined by a blaze of light, which rendered objects for several miles around more distinctly visible than on the clearest noon day. Sheep, cattle, trees, and bushes, were beheld with an accuracy, at six and seven miles distance, equal to what would be produced by the finest telescope, so vivid and intensely brilliant was the light. This curious phenomenon lasted nearly a minute, and as described by those who witnessed it, had a kind of unsteady motion, resembling, in the impression it created on their minds, the roll of the waves of the sea after a storm.

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The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

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THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, MARCH 3, 1843. Nos. 3 & 4.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

☞ Subscribers, who do not wish to continue such, will please return this number, to "Midnight Cry, N. Y."

LECTURERS.

Brother Miller is now in Albany, or vicinity. He is earnestly invited to visit New York, about two weeks from now. Brother Storrs is at Utica. Brother Litch has gone to Washington. Brother Hale is now in Massachusetts. Brother Whiting has been unable to lecture on account of his health, for a week past. Brother Teal has been in the city, and goes next week to Pea Pack, N. J., from which place he will probably visit Easton, Pa. Brother Hawley was in Chenango Co., N. Y., at the last accounts. Brother Fitch was at Painesville, O.

LETTERS.

We are receiving letters from all quarters, expressing a deep interest in the cause, and ordering the Midnight Cry. Since Bro. Fitch was at Akron, we have had orders for 67 copies of the Midnight Cry, in that town. Two letters came yesterday from Georgia. One enclosed $5; the other said:—"I have read some of the numbers of the Midnight Cry, and have just received information enough to create a thirst for more. From what I have read of Mr. Miller's Lectures, I am persuaded [illegible] [illegible]. I enclose you $4."

LECTURES IN NEW YORK.

Lectures are continued at the corner of Catharine and Madison streets, every evening, and three times on the Sabbath. Bro. Hervey is expected here soon.

☞ In Philadelphia, the Chinese Museum is again opened, and lectures are to be given there three times next Sabbath.

FALSE ACCUSERS.

"Millerism is filling the Lunatic Asylums of the Eastern States."

The above is from the Springfield (Ohio) Republican. Perhaps the editor believed what he wrote, but if he has not learned that his brethren of the scissors and quill are false accusers, we are sorry to be the bearer of the news. But it is true, though sad. When our neighbors positively refuse to correct statements which have been *proved* false, they *prove* themselves to be *lovers of lies*; and the venerable apostle John has told them were they cannot go, when he said of the new Jerusalem, that there shall in no wise enter into it anything which worketh abomination or maketh a lie,—but WITHOUT is every one that loveth and maketh a lie.

Editors who do not love lies will please to notice that these statements are generally published at a distance from the place where the alleged facts exist. There are insane hospitals at Hartford, Ct, Worcester, Mass., and Concord, N. H. In none of the papers published in those towns have we seen a single statement that the insanity of the inmates was caused by Millerism. The Hartford Patriot, on the contrary, alluding to the story that 8 or 10 persons had been sent to the Retreat who had been deprived of their reason by the frightful doctrines of Miller, replies emphatically, that "this crazy story is WHOLLY DESTITUTE OF TRUTH."—Many editors seize such rumors so greedily that it is not strange they are sent them in great quantities, but we have not seen one giving names and particulars, *which was published where the facts are said to have occurred.*—Our friends abroad, therefore, will not be disturbed by these things, even though we should not contradict half the lies circulated. A thousand may be put forth while we are collecting evidence to disprove one. We have no doubt that evil men and devils would be glad to keep us thus employed, but we cannot consent to gratify them, while we are permitted to sound the midnight cry.

SPIRIT OF THE INQUISITION.

It would not be very strange if some of us should be put into insane hospitals or prisons, by men possessing the persecuting spirit, indicated by the following:

"We have paid little or no attention to the absurd vagaries of Miller and his disciples. Since, however, his teachings are swelling the numbers that fill the lunatic asylums of the Atlantic States, we deem it high time that the public authorities should *interpose the arm of the law and arrest him in his pernicious course.*"—*Knickerbocker for March.*

If any magistrate should be so insane as to act on the above recommendation, Mr. Miller and the Knickerbocker will have to share the credit of making him insane between them.

A HINT TO CHRISTIANS.

Our blessed Master said to his [illegible] followers and pupils, "Watch and pray, lest ye enter into temptation." In these last days of scoffing and unbelief, we have special need of this same caution. He also said, "If ye love the world, the love of the Father is not in you." Yet Christ did not pray that his disciples should be taken out of the world, but preserved from the evil. We hence infer that he intended to try us by our exposure to the temptations of this world, but he has mercifully told us of a new earth, a heavenly city, the new Jerusalem which hath foundations, for which we are to *look.* Let us therefore live above the world, while we continue in it, but let none of us shrink from the duties which our situations call on us to perform. Let us not yield to the temptations, to pass our time in unprofitable conversation, while active duties demand our attention. And on the other hand, let us not become so engrossed in active labors as to neglect self-examination and secret prayer. When we go out into the world, let us remember we are in an enemy's country, where we must be always on our guard.

"The world's infections; few bring back at eve,
Immaculate, the manners of the morn:
Something we thought, is blotted; we resolved,
Is shaken; we renounced, returns again.
Each salutation may slide in a sin
Unthought before, or fix a former flaw.
Nor is it strange: light, motion, concourse, noise,—
All scatter us abroad. Thought, outward bound,
Neglectful of our home affairs, flies off
In fume or dissipation, quits her charge,
And leaves the breast unguarded to the foe."

Mr. Wesley was of opinion that persons of intelligence and piety could not profitably converse together more than an hour at once.

Let us therefore watch and pray while we mix with the world.

EXPOSITION OF REVELATION XI.

THE TWO WITNESSES.—BY GEORGE STORRS.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."

"*The angel.*" *What angel?* Evidently the same that John had described in the tenth chapter. What angel was that? Read the first verse of that chapter. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: Compare this description with *first* chapter 15th and 16th verses. "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength."

This person, all admit to be the Lord Jesus Christ. Can there be any doubt as to the identity of the person in the first chapter and the angel in the tenth? It seems to me there can be none. This same angel commands John to "measure the temple of God," &c. By the temple of God, though a reference is had to the *literal* temple at Jerusalem, I understand the *church of God.* See Ephesians 2: 19—22.—"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the Spirit."

This temple was now to be measured. The idea of measuring is to take the dimensions of a thing. This must be done by some rule. The rule, by which to measure the church of God, is the word of God. In this measurement, therefore, that which does not comport with that rule will not come within the temple—it is to be left out—it is the "outer court." The courts of the temple, at Jerusalem, were three: the first, called the court of the Gentiles, because the Gentiles were allowed to enter so far and no farther; they were not *of* the Jews, though they came *to* the same temple. They were, properly, representatives of *nominal* professors of Christianity, as the Jews were of *real* christians.

John is not to measure these *nominal* professors of religion, as they come not *within* the *true* church, and will be the greatest persecutors of that church—treading it "under foot" for a specified period. The phrase "holy city" is used by the Revelator to denote the true church, or its habitation. See chap. 21: 2, and 22: 19. The real church of God was to be trodden under foot, by these Gentiles, in a peculiar sense "42 months." I have shown, in my exposition of Daniel 7th Chap. that "42 months," in prophetic language, is 1260 years; and this treading under foot of the holy city exactly corresponds with the time given to the "little horn" that "made war with the saints." By the Gentiles, then, treading the holy city under foot, we can understand nothing else than the terrible havoc the Papal Church has made of the true church of God; which bloody work lasted from A. D. 539 to 1798, at which period the Pope was deposed, by Bethier, a French General, and the Justinian code of laws, under which the Popes had craried on their war against dissenters for 1260 years was abolished. Since that period, the truechurch has been free from the *civil* despotism of Papacy.

Verse 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.

Here I would remark, *first*—The same period is occupied by the prophecy of these two witnesses in sackcloth, that the holy city is trodden under foot; and this appears to mark the periods as identical.

Let us now inquire--Whose witnesses are these? "*My* two witnesses," says the speaker. Who is the speaker? "The angel"—the Lord Jesus Christ, as I have already shown.

What is a witness? It is one who gives *testimony*. Testimony is *oral*—that is, a witness testifies to what he knows, by *word of mouth* or it is *written*; this last kind of testimony, in some cases, is stronger than oral For example: You may produce twenty persons, in court, to prove my indebtedness to you, but if I can produce a receipt, in your hand writing, that I have paid the alleged debt, your twenty witnesses fall before it, and their entire testimony is outweighed by this *one* witness.

The witnesses spoken of in the verse under consideration, are Christ's. Let us then inquire who are his *two witnesses*. Observe, they are not two *of* his witnesses; but emphatically, "my TWO witnesses." It would not, therefore, be proper to call them *men*, though men are sometimes called the Lord's witnesses. Let us now look at John 5: 31—34, 36—39. "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But *I receive not testimony from man*; but these things I say that ye might be saved. But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search *the Scriptures*, for in them ye think ye have eternal life: And they are they which TESTIFY OF ME."

Do we not here find one of Christ's witnesses? Namely, the Old Testament Scriptures. Let us now see if we can find the other. See Matt. 24: 14, "And this gospel of the kingdom shall be preached in all the world, for a WITNESS unto all nations."

Is not this the other witness of Christ? And if so, are not the *Old* and *New* Testaments the "*two* witnesses" in question? But again,

Verse 4. "These are the two olive-trees, and the two candlesticks standing before the God of the earth."

Where do we find these *two* olive trees? See Zech. 4: 2—6, "And [the angel] said unto me, What seest thou? And I said, I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And *two olive trees* by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these things, my lord. Then the angel that talked with me, answered and said unto me, Knowest thou not what these be? and I said, No, my lord. Then he answered and spake unto me, saying, THIS IS THE WORD OF THE LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Here, then, we are told that the two olive-trees are the word of the Lord. The Revelator says, "My two witnesses are the two olive-trees." Let us now look at 1 Kings 6: 23—28, "And within the oracle he made two cherubims of *olive-tree*, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold."

Compare this with Exodus 37: 6—9, "And he made the mercy-seat of pure gold; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; One cherub on the end on this side, and another cherub on the other end on that side; out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims."

It would seem, then, that the "two olive-trees" and the "two cherubims" were the same, and represent "the word of the Lord." Their position is worthy of notice. They stand one on each side of the "mercy-seat," looking *inwards* and *downwards* upon that seat. Does that mercy-seat represent Christ? So all Christians seem to admit. The cherubims, one on the left hand, with his outer wing touching the wall and his inner wing reaching to the mercy-seat while he is looking down upon that seat, denoting that the Old Testament begins at the beginning of the world, looking to Christ to come, and extending to that period, is a witness for Christ, *testifying* of him: the other cherub stands on the right side of the mercy-seat; its inner wing extending to the mercy seat, and its outer wing reaching to the other wall, denoting that the New Testament begins at Christ, or the mercy-seat, and extends down to the everlasting kingdom of God, but is constantly looking to Christ. Thus the two cherubims are at perfect agreement as indicated by their being of "one size and one measure." A beautiful harmony and agreement is found to exist throughout the Old and New Testaments; a beauty that can only be seen by a careful comparing of the one with the other. He, therefore, that rejects either, or exalts one above the other, breaks the harmony and introduces confusion into the testimony of Christ's two witnesses, and thereby "*hurts*" them. Let all who would be guided aright, examine these two witnesses together. There are too many who seem to think that the New Testament supersedes the Old: this is a most fatal error. Those who do this, act as foolishly as the mariner who should cast away his rudder because he has a compass.

But again these two witnesses are "the two candlesticks standing before the God of the whole earth." For an account of the candlestick made by Moses see Exodus 25: 31, and onward. Our Saviour saith, Matt. 5: 15, "Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house."

The Psalmist says, Ps. 119: 130, "The entrance of *thy word* giveth light." Again in the 105th verse, he says, "*Thy word* is a lamp [margin, *candle*] unto my feet," &c. It seems, then, that the candlestick is a representation of God's word. Zechariah sees *one*—the Old Testament; John has *two* brought to his consideration, viz: the *Old* and *New*.

Let us now look at the clothing of the two witnesses—"sackcloth" for "42 months."—Sackcloth indicates a state of mourning. See Isa. 22: 12. "And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth."

Did the two witnesses go into such a state? They did. About the year A. D. 538, the Greek and Latin languages ceased to be spoken in Italy. The Scriptures were written in those languages, and the Romish priesthood prohibited their translation for the use of the people. Thus the witnesses were hid from the common people, and their testimony was corrupted by the pretended interpreters In other words, the two witnesses went into their "sackcloth" state.

Verse 5. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed."

Compare this with Jer. 5: 14. "Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." See Num. 16: 35. "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." They "hurt" the word of the Lord by acting contrary to its requirements.—See Rev 22: 18, 19. "For I testify unto every man that heareth the word of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Men hurt the word of the Lord by *adding* to it or *taking from* it; and those that do so, knowingly, or from love to sin, or opposition to its requirements will be "*killed*," or "*devoured*" by the word, or witnesses; or, according to their testimony.

Verse 6. "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

Here is an evident allusion to Elijah, 1 Kings 17: 1, "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word;" and to Moses, Exodus 7: 19, "And the Lord spake unto Moses, Say unto Aaron, take thy rod and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone."

The judgments threatened by the mouth of these two witnesses will as certainly come upon individuals and nations as drought and blood followed the words of Elijah and Moses. It will be vain therefore for any man or body of men to think to escape those judgments by a war on the truths of the Bible; for what the witnesses have spoken will surely come to pass. The plagues written in God's word will be inflicted, let men scoff as they may.

Verses 7 *and* 8. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"When they shall have *finished* their testimony"—that is, "in *sackcloth;*" or, as the original signifies, when they are "*finishing,*" &c., just as they are coming to the termination of their sackcloth state. A "Beast," in prophecy, denotes a kingdom or power. See Dan. 7th chap. 17th and 23d verses. The question now arises, when did the sackcloth state of the witnesses close? and did such a kingdom as described make war on them at the time spoken of? If we are correct in fixing upon A. D. 538 as the time of the commencement of the sackcloth state; 42 months being 1260 prophetic days, or years, would bring us down to A. D. 1798.—About this time, then, did such a kingdom as described appear and make war on them? &c. Mark,—this beast, or kingdom, is out of the bottomless pit—no foundation—an atheistical power—"spiritually Egypt." See Ex 5: 2. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

Here is atheism. Did any kingdom *about* 1798 manifest the same spirit? Yes, France—she denied the being of God, in her national capacity, and made war on the "Monarchy of Heaven." "Spiritually" this power "is called Sodom." What was the characteristic sin of Sodom? *Licentiousness.* Did France have this character? She did,—*fornication* was established *by law* during the period spoken of. "Spiritually" the place was "where our Lord was crucified." Was this true in France? It was, in more senses than one. *First,* in 1572 a plot was laid in France to destroy all the pious Huguenots; and in one night *fifty thousand* of them were murdered in cold blood, and the streets of Paris literally run with blood. Thus our Lord was "spiritually crucified" in his members. *Again*—the watch-word and motto of the French Infidels was, "CRUSH THE WRETCH;" meaning Christ. Thus it may truly be said, "where our Lord was crucified." The very spirit of the "bottomless pit" was poured out in that wicked nation.

But did France "make war" on the Bible? She did; and in 1793 a decree passed the French Assembly forbidding the Bible, and under that decree the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible abolished—the Sabbath was blotted out, and every *tenth* day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied; and death pronounced to be an *eternal* sleep. The Goddess of Reason was set up, in the person of a vile woman, and publicly worshipped. Surely here is a power that exactly answers the prophecy. But let us examine this point still further.

Verse 9. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The language of this verse denotes the feelings of other nations than the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led, nationally, to engage in the wicked work, nor suffer the murdered witnesses to be *buried,* or put out of sight among themselves, though they lay dead three days and an half, that is three years and an half, in France. No, this very attempt of France served to arouse Christians everywhere to put forth a new exertion in behalf of the Bible, as we shall presently see.

Verse 10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth."

This denotes the joy those felt who hated the Bible, or were tormented by it. Great was the joy of infidels everywhere for a while. But "the triumphing of the wicked is short;" so was it in France; for their war on the Bible and Christianity had well nigh swallowed them all up. They set out to destroy Christ's "*two* witnesses," but they filled France with blood and horror, so that they were horror-struck at the result of their wicked deeds, and were glad to remove their impious hands from the Bible.

Verse 11. "And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

In 1793, the decree passed the French Assembly suppressing the Bible, in the month of November. Just three years after, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up and passed without a dissenting vote. Thus, in just three years and an half, the witnesses "stood upon their feet, and great fear fell upon them that saw them." Nothing but the appalling results of the rejection of the Bible could have induced France to take its hands off these witnesses.

Verse 12. "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

"Ascended up to heaven." To understand this expression, see Daniel 4: 22; "Thy greatness is grown, and *reacheth unto heaven.*" Here we see that the expression signifies *great exaltation.* Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? They have.—Shortly after, the British Bible Society was organized; then followed the American Bible Society, and these, with their almost innumerable auxiliaries, scattering the Bible everywhere. The Bible has been translated into 200 different languages, since that period, that it was never in before; and then the improvements in paper-making and printing, within the last forty years, have given a power in scattering Bibles unparalleled.

The Bible has been sent to the destitute, literally, by *ship-loads.* One vessel carried out from England fifty-nine tons of Bibles for the emancipated slaves in the West Indies. The Bible has had almost all classes in community engaged, either directly or indirectly, in sending it abroad. The Bible has risen to be respected by almost every one, whether saint or sinner. The infidel is ashamed to speak against that book in decent company: he must go to the grogshop, or some other place of infamy if he expects to have hearers to his mad frothings against the Bible. It is exalted as above all price, and as the most invaluable blessing of God to man, next to his Son, and as the glorious *testimony* concerning that Son. Yes, the Scriptures may truly be said to be exalted "to heaven in a cloud," *a cloud* being an emblem of heavenly dignity.

Verse 13. And the same hour, [period, or time,] was there a great earthquake [*revolution*] and a tenth part of the city fell. What city? See Chap. 17: 18, "And the *woman* which thou sawest is that *great city* which reigneth over the kings [kingdoms] of the earth." That city is the *Papal* power. France is *one* of the "*ten* horns" that gave "their power and strength unto the [*papal*] beast: or is one of the ten kingdoms that arose out of the western empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, Daniel's ten-horned beast, and John's ten-horned dragon. France, then, was a tenth part of the city;" and was one of the strongest ministers of Papal vengeance; but in this revolution it "fell," and with it fell the last *civil* messenger of Papal fury. "And in the earthquake were slain of men [margin, *names of men,* or TITLES *of men*] seven thousand." France made war, in her revolution, of 1789 and onward, on all titles and nobility. It is said, by those who have examined the French Records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of heaven." Their God-dishonoring, and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the Infidels themselves to tremble and stand aghast, and "the remnant," that escaped the horrors of that hour, "gave glory to God," not willingly, but the God of heaven caused this "wrath of man to praise him," by giving all the world to see, that those who make war on heaven make graves for themselves: thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

I will here introduce an extract, on the French Revolution, from Dr. Croly, a minister of the Church of England. He says:

> "France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion: and continued, through all ages, fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin by the revocation of the edict of Nantes, in 1685, the history of France was written in every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.
>
> "In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language uni-

versal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed, that as they had defied earthly monarchy, 'they would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured christianity, declaring that 'the only religion thenceforth should be the religion of liberty, equality, and morality.' His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, 'There is no God; the worship of Reason shall exist in his stead.' The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

"But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified,) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men whose names were a national glory tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream; and on the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy all the forms and feelings of religion, true or false, were alike trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the South, where Protestantism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of those horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them by the Romish Church. Thus spake the prophecy, 'They shall lie in the street of the great city.'"

Now let me ask my readers, Have we made a right application of this portion of the word of the Lord? If so, where are we now in prophetic history? *Mark.* The tremendous scenes in France close up the second woe. *Verse* 14, "The second woe *is past.*" That is, the second woe trumpet, which was the *sixth* trumpet in the series. If we are correct in the interpretation of this chapter, we are *past* the sixth trumpet and second woe! What follows?—☞ "BEHOLD." ☜ *Mark it—be not deceived—O, hear—see—listen* all ye ends of the earth—"*Behold* the *third woe* [*the last*] cometh QUICKLY."

Where are we now? Looking for a "temporal millennium!!!" *A thousand years* of "peace and safety!!!" O that the thunder of the midnight cry might wake up such souls.—Once more let me utter the angel's cry, "Behold, the *third woe* cometh *quickly.*"

Verses 15 *to* 18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldst destroy them which destroy the earth."

The seventh angel, then, will "quickly" sound—then the wicked are to be "*destroyed,*" *not* "*converted*"—then the dead are to be "*judged*"—then the "*saints*" are to be "*rewarded*"—then will the kingdoms of this world become the kingdom of our Lord, and his Christ, and he shall reign for *ever and ever.* Then will the stone have smitten the "image upon his *feet,*" and all the kingdoms of this earth will be dashed in pieces. Then will the saints of the Most High take the kingdom and possess it *forever,* even FOREVER AND EVER.

O my fellow men, I beseech you *awake,* AWAKE, AWAKE, before that glorious day to saints, but dreadful, *awfully dreadful* day to sinners, overtake you. In the name of the Lord, I beseech you, *awake.* O ye ministers of Christ, *awake.* Souls are looking up to you for direction at this hour. If you by a *word,* a *look,* or a *gesture,* seem but to say, "it is all *moonshine, humbuggery;*" or any thing by which your hearers can infer that you think they have no cause of alarm, you may peril their souls, and their blood may be required at your hands.—You do not know that it will not come *this year.* Many of you say, yourselves, "No man knoweth the day nor the hour." Then *you* do *not know* that it *will not* come *this year.* I pray you, then, don't strengthen the hands of the wicked. O. remember "*the third woe cometh quickly.*"

Sinner, fly to Christ—the storm will soon fall—a storm before which you will be as incapable of standing as "*stubble*" before the devouring fire. May the Lord incline your heart to heed the warning.

POPERY.

DOMINION TAKEN AWAY.

Seven times in the Bible we find a prophetic period of 1260 days. It is the time of the dominion, of the little horn which rises among the ten, on the fourth beast of Daniel, which means Rome, so evidently that scarcely any rational man has pretended to think otherwise till within the last few years. The beginning of this period is marked by the time when the saints were subjected to the papacy by a formal decree, which took effect in 538. Now, when we reckon a person's age, the first inquiry is, when was he born? If I can find one authentic record that a man was born in the year 1800, no amount of evidence can prove that he was born in 1810. So, when we have proved that the dominion was complete in 538, it makes no difference how many titles the murderer Phocas showered upon the Pope to gain his worthless benediction and absolution, in 606. Such titles merely recognized a previously existing authority.

The question next to be settled is, Are these 1260 literal days?

That question is quickly answered. *The dominion has lasted hundreds of years.*

The next question is, Was it taken away in 1260 *years?*

Ans. Yes—let cavilers deny it as they may; the proof is overwhelming, and the providence which brought about the event precisely at the time, is truly wonderful.

The power had been crumbling away for nearly twenty years, but it did not fall till the appointed time had fully come. Pope Pius VI. was elected Feb. 15, 1775. At his coming into office, all the temporal powers of Europe seem to have formed the plan of abridging his power. We here quote from Morison's Theological Dictionary, published in 1807.

"Even several princes of Italy seemed to concur in this design. In 1775, Leopold, the grand duke of Tuscany, ordained that *all ecclesiastical possessions,* situated in his states, should be *subject to the same contributions as other property. He entirely suppressed all the remittances of money which had formerly been annually sent from his states to Rome,* and commanded that the sums which had been collected for that purpose should be distributed among the poor He afterwards, *without the approbation of the pope,* abolished forty useless convents. The grand duke proceeded still further in his reforms, and *abolished the inquisition in his states, by his own supreme authority.* By the same power he declared that all monasteries should be subject to the bishops; that the latter should alone, and without concurrence, nominate to the vacant livings in their dioceses; should confer prebends, and perform of themselves *every thing which the see of Rome had assumed the right of doing for them* By an edict of 1798, Leopold entirely suppressed the office of pope's nuncio in his dominions. Soon after, he forbid, on pain of banishment, all members of religious orders in the grand duchy to maintain any relation with foreign superiors; declaring them to be subject to the bishops alone in spiritual concerns, and to the lay tribunals in those of a temporal nature. He commanded that there should in future be no appeals to the holy see; that ecclesiastical cases should, in the first instance, be brought before the bishop, and definitively be decided by the metropolitan.

"The king of Naples also exerted his influence to diminish the papal authority. In 1777 all the bishops in the kingdom were forbidden to receive bulls from Rome, under any pretence whatever. In 1782 the inquisition was abolished in Sicily by the royal mandate. The papers of the holy office were committed to the flames, all its property confiscated to the benefit of the crown, and the episcopal tribunals commissioned to take exclusive cognizance of those offences which had previously belonged to its jurisdiction.

At the same period the Court of Naples inflicted still more painful wounds on the papacy. They declared that every religious order, whose general resided at Rome, should be released from all subjection to him. They forbid the members of those orders to receive from the court of Rome those irregular bulls which arbitrarily conferred on them ecclesiastical titles without the king's concurrence; they granted to the united Greeks, who were numerous in Sicily, a bishop of their own sect, and exclusively nominated him.

"The Senate of Venice, and the Duke of Modena, as well as the Emperor of Germany, followed their example.

"Such for sixteen years had been the relations, more or less *hostile, of most of the European powers* with the court of Rome. During that interval France seemed disposed to pacific measures; but suddenly her conduct was changed, and she assaulted and *overturned that ancient throne,* of which philosophy had on every side sapped the foundations.

"The annual contributions for dispensations, bulls, &c. paid by the court of France to that of Rome, had long been viewed as a grievance which ought to be redressed. It was peculiarly burdensome in the deranged state of the finances, and the payment of the annats was *suppressed* by the States General in 1789 The same year a more painful wound was inflicted on the papacy, when a decree of the national assembly pronounced *all the possessions of the clergy* to be *national property.* This decree threw the pope into consternation, and excited the indignation of the sacred college: but, conscious of their *inability to make effectual resistance,* they supported these trials with a degree of moderation. Hitherto, however, the attacks of France had been wholly confined to the pope's spiritual authority: but the moment was now arrived when a part of what he called his patrimony was invaded. In 1789, a deputation from Avignon, petitioned for the re-union of that city with France The vice-legate, in order to retain at least a shadow of authority, gave his sanction to the new constitution; but the court of Rome were less accommodating. In 1790 a bull arrived in Avignon which annulled all the ordinances extorted from the vice-legate, and prohibited the papal commissioners to publish them. From this time Avignon became the theatre of dissensions, which drenched with blood the beautiful district, of which that city is the capital. At length, in 1791, the Avignonese *abrogated* the *pope's temporal authority over them*, and seized his revenues. Soon after, a definitive decree of the national assembly annexed the comtat of Avignon to the French monarchy. At length, irritated to the highest degree by the conduct of the French government, the pope laid aside that timid moderation which directed his first measures. After giving his spiritual aid to the combined armies, he prepared to resist by force of arms, and by energetic proclamations called forth *all his means of defence*. The feeble state of his government, and the deranged state of the finances, led him to see that resistance would be unavailing. Conscious of his weakness, during the year 1795, he did every thing in his power to avoid a war with the formidable French republic. In the mean time the military preparations increased the internal embarrassment, and a division of the French army entered the papal territories. This party soon made themselves masters of Bologna, Ferrara, and Ancona.

"In order to arrest the tide of Gallic conquest, the pope concluded an armistice, by which he consented to sacrifice his legantine governments of Bologna and Ferrara; his finest paintings, his most beautiful statues, and a contribution of fifteen millions. As a preliminary step to concluding a peace, the French government demanded that the pope should declare, that he disapproved and annulled certain briefs which he had issued. Upon this, the pope assembled a congregation of cardinals, who pronounced the strongest negative on this measure.—The predominant party at Rome were bent upon war, and renewed the military preparations, by means which excited the murmurs of many of the inhabitants. The pope suspended the execution of the armistice which had already been commenced, and exhorted his subjects to take up arms to repel the aggressors. He, at the same time, by negotiation, obtained promise of assistance from the Emperor of Germany. The French government declared that the armistice was broken, and sent an army to invade the ecclesiastical state. They gained the most rapid conquests; Rome trembled at their triumphant march, and the pope sent plenipotentiaries to conclude a peace with Buonaparte at Tolentino. The contributions which the French exacted by this treaty exhausted every public and private coffer; and during the year 1797, the reign of Pius the Sixth was marked with humiliations, anxieties, losses, and calamities of every kind. The thirst of revolution possessed a large number of the people, and no measures were spared that could tend to provoke an insurrection.

Alison, in his Modern History of Europe, gives us a copy of Napoleon's Confidential letters at this period, which reveal his intention to overturn the papal government.

"Can we not,' said he, 'unite Modena, Ferrara, and Romagna, and so form a powerful republic? May we not give Rome to the King of Spain on condition that he recognises the new Republic? I will give peace to the pope on condition that he gives us 3,000,000 of the treasure at Lorretto, and pays the 15,000,000 which remain for the armistice. Rome cannot long exist, deprived of its richest possessions; a revolution will speedily break out there.' On their side, the Directory wrote as follows to Napoleon: 'Your habits of reflection, general, must have taught you that the Roman Catholic religion is the irreconcilable enemy of the Republic. The Directory, therefore, invite you to do everything in your power to destroy the papal government, without in any degree compromising the fate of your army, either by subjecting Rome to another power, or, what would be better still, by establishing in its interior such a government as may render the rule of priests odious and contemptible: secure the grand object, that the pope and the cardinals shall lose all hope of remaining at Rome, and may be compelled to seek an asylum in some foreign state, where they may be entirely stripped of temporal power.' "—*Corres. Conf. de Napoleon*, ii., 349. Hard., iv., 181, 182.

But though the infidel government had resolved to overthrow the papal, they were but the rod of the Lord's indignation, and they could move only at his appointed time. On the 19th of May, 1797, Napoleon wrote to the Directory;

"'The Pope is dangerously ill, and is eighty-three years old. The moment I received this intelligence, I assembled all my Poles at Bologna, from whence I shall push them forward to Ancona. What shall I do if the Pope dies?' The Directory answered, 'The minister of foreign affairs will inform General Bonaparte that they trust to his accustomed prudence to bring about a Democratic revolution in the Roman States with as little convulsion as possible.' "

On the 5th of August, 1797, the French embassador wrote to Napoleon: 'Discontent is at its height in the papal states; the government will fall to pieces of itself, as I have repeatedly predicted to you. But it is not at Rome that the explosion will take place; too many persons are here dependent upon the expenditure of the great. The payment of 30,000,000, stipulated by the treaty of Tolentino, at the close of so many previous losses, has totally exhausted this old carcass. *We are making it expire by a slow fire*; it will soon crumble to the dust. The Revolutionists, by accelerating matters, would only hasten a dissolution certain and inevitable.' "

The sentiments of the people of Italy may be learned from the following statements in *Thier's French Revolution*, Vol. 4, pp. 244, 245:

"The government nearest to its ruin was the Papal Government. An aged Pope, whose pride was humbled, incapable Cardinals, could scarcely uphold a State tottering on all sides. The Papal Government had lost that splendor which dazzled the eyes of the people since the contribution imposed at Tolentino had obliged it to give up even the valuable moveables and the precious stones belonging to the Holy See. The new taxes—the creation of paper money—depreciated two-thirds in value, and the alienation of one-fifth of the property of the clergy, had dissatisfied all classes, and even the ecclesiastics themselves. The grandees of Rome, who had acquired some of the knowledge diffused throughout Europe during the 18th century, *loudly murmured* against a feeble, silly Government, and said that it *was high time the temporal rule of the Roman States* should be transferred from the hands of *ignorant, incapable monks*—unacquainted with secular affairs—to those of real citizens, experienced in the business of life, and possessing a knowledge of the world. *Thus the dispositions of the Roman people were by no means favorable to the Pope*."

If the French Government had waited for the death of the pope, the Lord's appointed time would have passed by. But a seemingly trifling circumstance hastened the papal overthrow, even against the intentions of the French embassador. Alison gives the following particulars:

"Joseph Bonaparte, brother to Napoleon, had been appointed ambassador at the court of Rome; but as his character was deemed too honorable for political intrigue, General Duphot and Sherlock were sent along with him, the former of whom had been so successful in effecting the overthrow of the Genoese aristocracy. The French embassy, under their direction, soon became the centre of the revolutionary action, and those numerous ardent characters with which the Italian cities abound, flocked there as to a common focus, from whence the next great explosion of Democratic power was to be expected. In this extremity, Pius VI, who was above eighty years of age, and sinking into the grave, called to his counsels the Austrian general Provera, already distinguished in the Italian campaigns; but the Directory soon compelled the humiliated pontiff to dismiss that intrepid counsellor. As his recovery then seemed hopeless, the instructions of government to their embassador were to delay the proclamation of a Republic till his death, when the vacant chair of St. Peter might be overturned with little difficulty; but such was the activity of the revolutionary agents, that the train was ready to take fire before that event took place, and the ears of the Romans were assailed by incessant abuse of the ecclesiastical government, vehement declamations in favor of Republican freedom.

"In this temper of men's minds, a spark was sufficient to occasion an explosion. On the 27th of December, 1797, an immense crowd assembled, with seditious cries, and moved to the palace of the French embassador, where they exclaimed, 'Vive la Republique Romaine!' and loudly invoked the aid of the French to enable them to plant the tricolor flag on the Capitol. The insurgents displayed the tricolor cockade, and evinced the most menacing disposition; the danger was extreme: from similar beginnings the overthrow of the governments of Venice and Genoa had rapidly followed. The papal ministers sent a regiment of dragoons to prevent any sortie of the Revolutionists from the palace of the French embassador; and they repeatedly warned the insurgents that their orders were to allow no one to leave its precincts. Duphot, however, indignant at being restrained by the pontifical troops, drew his sword, rushed down the staircase, and put himself at the head of one hundred and fifty armed Roman Democrats, who were now contending with the dragoons in the courtyard of the palace; he was immediately killed by a discharge ordered by the sergeant commanding the patrol of the papal troops; and the embassador himself, who had followed to appease the tumult, narrowly escaped the same fate. A violent scuffle ensued; several persons were killed and wounded on both sides; and, after remaining several hours in the greatest alarm, Joseph Bonaparte, with his suite, retired to Florence.

"This catastrophe, however obviously occasioned by the revolutionary schemes which were in agitation at the residence of the French embassador, having taking place within the precincts of his palace, was unhappily, a violation of the law of nations, and gave the Directory too fair a ground to demand satisfaction. But they instantly resolved to make it the pretext for the immediate occupation of Rome and overthrow of the papal government. The march of troops out of Italy was countermanded, and Berthier, the commander-in-chief, received orders to advance rapidly into the Ecclesiastical States.

"Berthier apppeared on the 10th of February before the Eternal City. The Pope, in the utmost consternation, shut himself up in the Vatican, and spent night and day at the foot of the altar in imploring the Divine protection. Rome, almost defenceless, would have offered no obstacle to the entrance of the French troops; but it was part of the policy of the Directory to make it appear that their aid was invoked by the spontaneous efforts of the inhabitants. Contenting himself, therefore, with occupying the castle of St. Angelo, from which the feeble guards of the Pope were soon expelled, Berthier kept his troops for five days encamped without the walls. The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard relieved by a French one, and he himself ordered to dispossess himself of all his temporal authority. *Force was soon employed to dispossess him of his authority*: he was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged pontiff conducted, with only a few domestics, amid the brutal jests and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the grand-duke strove to soften the hardships of his exile."

It will be seen that Alison's sympathies were with the Pope. He merely says that "force was employed to dispossess him of his authority." In Rotteck's History of the World, that affair is more explicitly mentioned:

"The papal government was abolished, and the 'Roman republic' proclaimed. At the head of the government were placed five consuls, assisted by a senate and a tribunate. But the heavy contributions imposed upon the people by the French army, and the shameless pillage of treasures of art, diminished the joy of the liberated. The Pope, although HE HAD SIGNED HIS ABDICATION IN RELATION TO HIS TEMPORAL POWER, was nevertheless conveyed to France as a prisoner, and treated with indignity."

Thus the DOMINION was completely gone, and we might add twenty other proofs of it, but we must be content with the following, from Morison's Theological Dictionary, published in 1807.

"On the 16th of February, 1798, Mr. Haller, a Calvinist, was officially sent by Bonaparte to the Pope, and announced to him, before the whole sacred college, THAT HIS KINGDOM WAS AT AN END: and since that time, we certainly cannot consider the Pope as any longer a little horn, or temporal prince."

The new pope is Cardinal Gregoris Barnaby Chiramonte, who took the name of Pius the Seventh. He is an Italian; is said to be one of the most obscure of the sacred college, and a man of a mild and humane disposition. It is conjectured, that as IT IS NOT THE INTENTION OF EITHER PARTY THAT THE FUTURE POPE SHOULD ASSUME THE TEMPORAL POWER, combined kings may have permitted an obscure individual to be elected, as least likely to give them any opposition."

That the *temporal dominion* has not since been given to the pope is too notorious to require proof. See Midnight Cry Jan. 20.

Reader, has not God most strikingly fulfilled the 1260 days in that number of years? Has he not thus given his divine sanction to our belief that a day represents a year? As the 1290 days in Daniel 12: 11 evidently end with the time times and a half, or 1260 days, where can the 1335 days end but in 1843, or 45 years after 1798? Daniel shall stand in his lot at the end of the days — What can this mean but the resurrection of the just?— Then cometh the end, when he who is filthy must be filthy still. Have you the white robe of Christ's righteousness to fit you for that day?

POPERY STILL PREVAILING.

"The same horn made war with the saints and prevailed against them till *the Ancient of Days came,* and JUDGMENT was given to the saints of the Most High, and the time came when the saints possessed the kingdom." Dan. 7: 21. This kingdom is the one which the saints shall possess "*forever,* even FOREVER AND EVER." When Daniel saw the Ancient of Days come, the judgment was set and the books were opened, and he beheld then, *because of the voice of the* GREAT WORDS *which the horn spoke,* even till the beast was slain, and his body destroyed, and given to the burning flame."

Rome will still be speaking great words,—Popery will be prevailing, even *then* when Christ comes in the clouds of heaven. How, then, can there be a millennium first? But is this prophecy now receiving its accomplishment? Ask the editors of our Missionary Heralds, and other Protestant papers: ask our far-seeing ministers, and even our reflecting politicians.

The London Morning Herald, some time ago, quoted and endorsed a statement in the Edinburgh Review, that, for the last 200 years, Popery has been on the advance in Europe—that it is in vain to look for its overthrow from the advancement of science and education—that, in fact, Popery is unconquerable, and will last, in some form or other, to the end of the world.

Dr. Spring, one of the ablest preachers in America, in his thanksgiving sermon, on the "Danger and Hope of the American People, says:

"4. Another ground of apprehension to this land is the influence of the Papal power.

"Facts are stubborn things; and facts have transpired in the midst of ourselves and in other lands, with regard to the designs of Papal Rome, which furnish to all the friends of Protestant freedom in these States, powerful incentives of ALARM and vigilance. I say nothing now of the religious doctrines and rites of the Papal church, ANTICHRIST AS IT IS, and ruinous as they are to the souls of men.

"Protestantism has made rapid strides within the last hundred years. Our own days have been the witnesses of her triumphs, and the degradation of her foe. We ourselves have seen the Inquisition abolished; Italy conquered; Rome itself plundered and impoverished; and, strange to say, her presumptuous Pontiff so DIVESTED OF ALL TEMPORAL POWER that the kings of the earth *no longer tremble at the thunder of the Seven Hills.*

"The prophecies of Daniel, it appears to me, do indeed teach us that no Infidel, or Pagan, or Antichristian power is ever again to rule over the earth. But while I rejoice in this confidence, I have yet to see that there remains not a severe and bitter conflict of the Protestant nations with Rome. It is undoubtedly a fact, that in *all the Roman Catholic countries,* except Italy and Spain, *the Papal power is* ON THE ADVANCE. There is also more attachment to the Catholic church among her own members than there was twenty years ago. As a body of men throughout the world, they have been called on by the Pope to offer special prayers in behalf of Protestant countries; and extensive organizations of young men have recently been formed in Europe for more systematic effort for the conversion of the young. Romanism has increasing influence with the government in Catholic countries, and subordinate magistrates are more frequently and boldly throwing obstacles in the way of Protestantism. It is well ascertained, that the Catholics are resolved on establishing a mission *in every part of the world where the Protestants have gone before them,* and are giving more to the cause of missions than they have for a long time been wont to bestow. In Belgium, the whole system of public schools is now in the hands of the Catholics; while in some of the cantons of Switzerland, they are beginning to feel their strength, and to meditate plans of revolution. In Britain, too, the Oxford heresy has made such rapid strides toward Rome, that a large body of the evangelical clergy are seriously contemplating a secession from the established church: while in this land where we dwell, prelates of that church are not wanting who are the *bold advocates of some of the most obnoxious pretensions of the Papal church.* Nor is it any difficult matter to predict what sort of influence a portion of the Episcopal church in these States will exert, when the crisis comes on which the destinies of Protestantism are suspended.

"Europe, groaning under an overburdened, starving, and tumultuous population, has already disgorged upon these shores such a flood of Catholic influence as to be felt in every department of the government. Hitherto she has walked softly and silently, and aimed principally at alluring the young. She has felt her way, till she finds herself standing on solid ground; and now she is everywhere extending her institutions, and boldly sending up her voice into our legislative councils.

"Especially has she fixed her eye upon that garden of the world, the "Great West." The plains of the Arno and the Tiber she is exchanging for the prairies of the Missouri and the Mississippi; and for the native air of her own Pyrennees, Jura, and Alps, she is breathing the atmosphere bounded by the Allegheny and the Rocky Mountains. Throughout all that fertile valley, the day of her power is just begun. She has avowed her purpose of possessing this promised land; crowned heads and powerful associations are in alliance with her in this design; the popular sentiment of the Catholic nations falls in with it.

"We do not say that in these things the Catholics are attempting any thing incompatible with their civil rights, as recognized by the American people. The laws of the land deny them nothing as citizens; while what is cheerfully awarded to them as citizens, they make use of only as Romanists. While we, as Protestants, are exhausting our energies against one another, theirs are concentrated in favor of Rome. In the political dissensions of Protestants, Rome even now holds the balance of power; and in the use of the elective franchise, may decide every great political question, and almost upon her own terms.

"Papists are at the bidding of their Priests, and their Priests at the bidding of Rome.

"The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high; and she is playing for nations. She spreads her great drag-net over the marshes and miry places of the earth, and gathers all manner of creeping things; and then she throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every Court, and every University in Europe, and almost every town of the Hanseatic Confederacy; nor is there a treaty, nor any measure of universal interest, but she watches it with a jealous eye.

"One access to power in this land she has, and only one. And it is that avenue, which like the breach in the wall of Jerusalem discovered by Titus, invites the destroyer, and shows him a divided people. The policy of Rome is the very machinery which the demon of Party in the midst of us desires, in order to bring about those gradual changes in principle and legislation which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first movings of the avalanche, and woe be to all beneath it. It is first like the smoke, and then like the lava of its own Vesuvius, burning over the rich and beautiful soil, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little while, without a more concerted union of Protestant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thought and eloquence of the Senate Chamber cannot arrest it; the Press cannot arrest it; the Pulpit will be silenced; and the Bible, as it recently has been, will be consigned to the flames. Nay, though it is adding lamentation upon lamentation, the evil is in a measure even now done. A free people already accept their suffrages at the altars of the Papacy, and the Empire State, so jealous of its own Clergy, pays its homage at St. Peter's. If we wake not, Rome carries the day. The Republic is lost."

In confirmation of Dr. Spring's testimony respecting Belgium, we may quote from the Christian Advocate and Journal of two years ago:

"The intolerance of the Romish Clergy in Belgium has produced great excitement, and required of the government, strong military measures. The liberals affirm, and with good reason, that the Archbishop of Mecklin is the real king of Belgium, although the nominal king is professedly a Protestant. Four hundred convents have been founded, or organized, in Belgium since 1830. A certificate or commission, from the Romanist Clergy, is necessary to every public instructor. The new cabinet has been obliged to appease the clamors of the Papists, by a circular, directed to all the governors of provinces, that there should be no public instruction without religious education, and no religious education without the aid of the clergy. Precisely what would be done here, if the Romanists had the power to do so."

Dr. Spring has not spoken without cause. He has waited till the danger was too great to permit him to be silent. A political paper lately stated that the Roman Catholics had increased 200,000 in the United States in 1842.

The New York Observer of February 11, on the "Power of Romanism in the United States," says:

"There is a class of Christians and newspapers who are ready to smile at the simplicity of those who look upon the growing influence of Papacy as an object of dread. Others, on the contrary, are quite panic-struck, in view of the open avowal and bold defence of some of the worst features of Popery among us.

"It may be well to inquire, what is the relative ability of Romanism in the United States?

"The Catholic population of this country is estimated at nearly 1,400,000, and is, therefore, about one-twelfth of the numerical strength of our nation.

"Unfortunately, the remaining portion is, and probably will continue to be, divided into two great parties: and these parties are so nearly balanced, that *Romanism can decide any question it chooses.*

"The population of the United States was, in 1840, about 17,000,000. In the presidential election of that year the whole number of votes cast was 2,502,506—i. e. more than every seventh inhabitant was an actual voter. If the same ratio be extended to the Catholic population, it assigns to them 200,000 votes. What a tremendous power, if it be but put forth, to decide the balanced elections of our country! The political enthusiasm which animated the successful party in the election referred to, was great beyond all precedent, and the majority was the largest ever known in our political history; and yet it was only about 150,000. It will be seen, then, that Rome may hold the balance of power on any great national question, and still have 50,000 votes to spare!

"And we may not flatter ourselves that any important movement takes place here, without its bearings being well considered in the Vatican. Let an emergency arise, in which his Holiness at Rome shall think it worth his while to interfere, and swift as a telegraphic despatch an unseen signal will be made across the ocean, and repeated over our land; and all factions and sub-divisions among Romanists in America will be merged, and the whole mass, under their spiritual leaders, will come up to the polls in a solid phalanx. The great party chieftains—whose trade is politics—who live and move and have their being for objects of selfish ambition—will not be slow to perceive and to conciliate this Papal influence. For the sake of its vote *en masse,* they will give it—not at once, but little by little—the stand-points it demands; and when it gains these, *then* it will throw off the mask, and hold up its proud front, AND ASK NO FAVORS."

Compare this testimony to the power of Popery with the following assertion in the same article:

"The entering wedge of Popish influence will be inserted in every seam and crevice in the foundation of that great Protestant Republican edifice, which our Puritan ancestors reared at such vast expense of toil and suffering. *The success of these efforts will be limited only by the want of ability in those who make them.*"

Where, then, is there any hope for the Republic? That hope is turned to fear. Hear Rev. Mr. Cheever, on this point:

"There may be some probability in the assertion that ten years will not pass away before the President of these United States will be nominated in the Vatican. That Romanism is the same in this country as in the old world, is sufficiently manifest from its *hostility against the Scriptures.* We have witnessed in this very State a monstrous act of sacrilege, in an *Auto da Fe* of Romanists for the burning of the word of God, and *two hundred Bibles were committed to the flames!* I confess that I AM AFRAID of the action of Romanism upon my country's liberties. I AM AFRAID *of the influence of whatever is afraid of the Bible.* If there be a sect that lives by shutting out the light, in a country like ours, such a system is dangerous. It was remarked, on the occasion of the recent *Biblical conflagration,* that '*the only light which Romanists would willingly shed from the Bible on the people, is the light of its holy leaves on fire!*' "—See his late Address on the Anniversary of the Landing of the Pilgrims.

We turn next to England. There the words of the prophecy are strikingly fulfilled: "He shall work deceitfully."

The spirit of Papacy there assumes the form of Puseyism, so called from Dr. Pusey being one of its most zealous advocates The last New York Evangelist says: "The ministration of Puseyism is one of blight, mildew and death." The Christian Intelligencer says: "Puseyism is spreading on every hand and is Popery almost without disguise."

In a recent letter on Puseyism, Isaac Taylor, one of its opponents, says:

"I cannot conclude without expressing in the most decisive manner, my strengthened and very serious conviction, that the controversy which has been originated by the Oxford Tract writers, involves nothing less than the SUBSTANCE of Christianity itself, and that, in relation to the spiritual welfare of the people, *no advantage would be secured* by stopping short where those writers would wish to stop, and by *excluding what is peculiar to the Romish Church.*"

So rapid has been the spread of Puseyism, that even the evangelical churches on the continent of Europe have taken the alarm. Dr. Mule d'Aubignè, author of the

History of the Reformation in the Sixteenth Century, called the attention of the students in the Theological School in Geneva (of which he is President,) to this subject in October last, in a long and able speech. It is translated and published in the Quarterly paper of the Foreign Evangelical Society, for February, 1843, and is styled, "far the most philosophic discussion of Puseyism which has yet appeared." After a brief introduction, the excellent President said:

"In the bosom of a University in England, that of Oxford, has grown up an ecclesiastical system which interests and justly GRIEVES all Christendom."

He then proceeded to characterize the three eras of the church. 1. That of Evangelical Christianity, which prevailed two centuries; 2. That of Ecclesiastical Catholicism, which lasted till the supremacy of the Pope; 3. The era of Papacy, which lasted till the Reformation.

"In the first of these systems it is GOD who rules.

"In the second, it is MAN.

"In the third, it is, to speak after the Apostle, "THAT WORKING OF SATAN, with all power, and signs and lying wonders," (2 Thess. 2: 9.)

"There is now, gentlemen, a *numerous* and *powerful party* in England, supported even by some Bishops, (whose Charges have filled us with astonishment and grief), which, according to what *it* pretends, would faithfully maintain itself on that hierarchical and semi-Romish ground, which is, according to it, the *true*, *native* and *legitimate* foundation of the Church of England. It is this movement which is, from the name of one of its principal chiefs, called *Puseyism.*

"'The task of the true children of the Catholic Church,' says the *British Critic*, (one of the Journals which are the organs of the Oxford party,) 'is to unprotestantize the Church.' 'It is necessary,' says one of these doctors, 'to reject entirely and to anathematize the principle of Protestantism, as being that of a heresy, with all its forms, its sects and its denominations.' 'It is necessary,' says another in his posthumous writings, 'to hate more and more the Reformation and the Reformers.' If it were forced to choose between what it considers two evils, it would *greatly prefer* Rome to the Reformation."

He proceeds most eloquently and thoroughly to expose the Popish character of Puseyism, in his address, in the course of which he says:

"Man always seeks to return, in some way, to a human salvation; this is the source of the innovations of Rome and of Oxford. The substitution of the Church for Jesus Christ is that which essentially characterizes these opinions. It is no longer Christ who enlightens, Christ who saves, Christ who forgives, Christ who commands, Christ who judges; it is the Church, and always the Church, that is to say, an assembly of sinful men, as weak and prone to err as ourselves 'They have taken away the Lord, and we know not where they have laid him.' John, 20: 2.

"The errors which we have indicated are, therefore, practical errors, destructive of true piety in the soul, a deprivation of God's influence, and an exaltation of the flesh, although in a form, that 'has the show of wisdom in will-worship and humility.' Col. 2: 23. If they should ever obtain the ascendancy in the Church, Christianity would cease to be a new, a holy, a spiritual, a heavenly life. It would become an external affair of ordinances, rites and ceremonies. Oxford conducts to Rome. And even if it should not effect a total conversion to Popery—what signifies it, since it is nothing else than the Popish system, (in its essential features,) transferred to England?"

On its extent and alarming influence, he says:

"The EVIL IS ALREADY GREAT. In India the Puseyite missionaries are satisfied with teaching the natives rites and ceremonies, without troubling themselves about the conversion of the heart; thus treading closely in the steps of the Roman Catholic Church. They endeavor to *counteract the efforts of evangelical missionaries*, and disturb the weak minds of the natives, by telling them that *all those who have not received Episcopal ordination are not ministers.* If the Church still holds her peace, if she allows her sacred foundations to be sapped in her Universities, then (we say it with profound grief,) a voice like that of the prophet will be heard exclaiming: Woe to the Church! woe to the people! woe to England!

"*It is a narrow and dangerous bigotry, which would attribute more importance to the particular forms of each sect, than to the spirit of Christianity. This evil has long prevailed in the Eastern Church,* [*Greek,*] *and has rendered it barren. It is the essence of the Church of Rome, and it is destroying it. It is endeavoring to insinuate itself into every Church; it appears in England in the Established Church; in Germany in the Lutheran, and even in the Reformed aad Presbyterian Church.* It is *that mystery of iniquity*, which already began to work in the time of the Apostles. (2 Thess. 2: 7.) Let us reject and oppose this *deadly principle* wherever it is found."

We turn now to the testimony of an English Bishop, in one of those charges which D'Aubignê had read with such astonishment and grief. "The Right Reverend Richard Bagot, D. D, Lord Bishop of the Diocese of Oxford," in his visitation charge, delivered May 23, 1842, gives the following view of the progress which Puseyism has already made:

"*The last four years have witnessed the rapid development* of those principles which the world, though untruly, (for they are of no locality.) has indentified with Oxford. Those principles have, during this short interval, spread and taken root, not merely in our own neighbourhood and in other parts of England, but *have passed from shore to shore east and west, and north and south,* wherever members of our Church are to be found; nay, are unquestionably the object to which, whether at home or abroad, the eyes of all are turned, who have any interest or care for the concerns of religion They are forming at this moment *the most remarkable movement which for three centuries at least has taken place among us.*"

The Bishop himself was certainly not far from being a convert to the system of which he could speak as follows:

"The *Tracts for the Times* have, from their commencement, exerted a beneficial influence among us in many respects. It is impossible to mark the revival of Church principles which has taken place among us, the increasing desire for unity, the increasing sense of the *guilt of schism*, the yearning after that discipline which we have so much lost, the more ready and willing obedience to ecclesiastical authority, the greater anxiety to *live by the Prayer Book*, the better observance to the festivals and fasts of the Church, the more decent administration and deeper reverence of her sacraments, growing habits of devotion and self-sacrifice—it is impossible, I say, to see these things and their growth within the last ten years, and not acknowledge that, under God, the authors of the tracts have been the humble instruments of at least bringing them before men's minds, and of exhibiting in their own lives their practical fruits."

He doubtless felt that the Puseyites were too strong to be put down, and that might have been one motive for speaking of them in the following complimentary language, which shows, still further, that they are among the strongest men in the church:

"The moderation and forbearance they have shown under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration of the meek and Christian spirit they have invariably shown, not rendering railing for railing, and never tempted by the *frequent ignorance* and often immeasurable inferiority of their adversaries to retort upon them."

The connection between the Bishop and the Puseyites may be judged from the fact that they remain in such loving connection with the church, that, as he says, they discontinued the tracts at *his personal request*, and, he adds: "I take this opportunity of repeating in public what I have never been backward to acknowledge in private, my deep sense of the dutifulness and submission which was then shown to the Bishop of the Diocese, and of the affection and kind feeling displayed towards myself personally by the individuals most interested."

But when he contemplates the danger that many will actually go over to Rome, and transfer their "dutifulness and submission" from himself to the Pope, he ventures to use bold language:

"And let no one think that this is an imaginary evil, or that there is no danger at the present time of a secession from our ranks to those of Rome There is VERY GREAT DANGER, VERY IMMINENT DANGER; one that it behoves us to look steadily in the face, and be prepared for."

My fears, are with respect to *the rising generation, Rome has her eye upon them, and adapting herself to their tone of mind, represents her creed, not as it is, but as they wish it to be; she keeps what is essentially popish as much as possible in the back ground, brings what is Catholic prominently forward, and so in the end wins them over to her side.*

I must therefore exhort you, my Rev. Brethren, that as on all other accounts, so especially on this, you extend at the present time a double measure of care and watchfulness towards the younger members of your flock If with me, you believe that *there is an almost incalculable amount of error and superstition in the Church of Rome; if, with me, you believe that she has not altered one jot or tittle of her ancient character*; if, with me, you believe her to be *as subtle, as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as cruel a persecuter*; if, with me, you feel that any attempt at union with her, while she is what she is, to be deprecated utterly, and that all concession must come from her, and not from us; if, with me, you have (because you know her real character) *a deep and increasing dread of her workings and artifices*; if, with me, you look upon her as *schismatical and antichristian*; if, with me, you feel that our own Church is pure in doctrine, apostolical in ministry, and, that, if a man will live as our Prayer-book would have him live, he will not miss his salvation; you will be more than ever zealous to keep those who have been baptized among us within our pale. You will leave nothing undone, which a sense of your tremendous responsibility, which your feelings of devotedness and affection can suggest, towards preserving those of your flock who are most exposed to them from the perils of these dangerous days."

The Bishop then proceeds to urge them to be more attentive to the *forms* of the prayer book, but instead of rousing them to the onset of truth upon Puseyism, he says:

"I have felt it my duty to *condemn* those who have set themselves forward as *gratuitous agitators* and unbidden accusers of their brethren. I am no lover of error, and would show it no favor; but while the world stands, there must be points on which good men will differ; and so long as those points and differences *do not contravene our Prayer-book and the formularies of the Church,* it seems to me that one set of opinions has the same right to expect toleration as the other. Believe me, that what we most need is peace—peace, in order that the Church may 'lengthen her cords and strengthen her stakes,' *and provide spirtual sustenance for her population,* RAPIDLY HEATHENISING *through want of religious instruction—peace, in order that her parochial system may be once more made adequate to the wants of her people—peace, in order that she may calmly prepare, not merely for any crisis of opinions among her own children, but for that tremendous final contest between good and evil, to which all things seem hastening with rapidity.*"

Surely, the little horn is working deceitfully, and is prevailing.

When the people, under the influence of the nominally Protestant Church, are "RAPIDLY HEATHENISING," it is the *season* for the Man of Sin to extend his influence. But let us listen to other witnesses. A late London Watchman contains a protest against Puseyism, which the editor highly praises, written by Rev. Richard Marks, vicar of Great Missenden. Let our readers ask themselves what signs they can find of a temporal millennium, in view of such facts:

"*Long have we as a nation mocked God with a form of religion, while destitute and hating the power of it.* And it may be that the Lord will scourge us back to himself by the rod of his just anger in the shape of Popish Puseyistic persecution.

"Should this downward movement go on but a few years longer, as *it has progressed through the last seven*, then *Ichabod* will be written on our Church door; for she will not only fail to answer her intended purpose of enlightening and evangelizing the nation, but she will bring Popish abominations over it, and a DARKNESS, A SPIRITUAL DARKNESS, THAT MAY BE FELT. England, England! already may it be said with truth, 'They which lead thee, cause thee to err, and destroy the way of thy paths.' Isa. 3: 12."

But what are the signs of the downward progress?—Hear Richard Marks again:

"The leaders of this heresy have bestirred themselves with a zeal and earnestness that may well put us to the blush, and they have wrought out the Jesuits' system as truly as father Loyola himself could have wished.

"Even Dr. Pusey, in his letter to the archbishop of Canterbury, declares, 'that he and his friends are perfectly astonished at the rapidity of the *movement*.'

"At home the contagion has spread through the length and breadth of the land, and by far the greater part of the clergy of the Established Church are more or less contaminated with the plague! Many of them beyond all reasonable hope of a recovery, and many others to a degree that, at best, admits of only a trembling hope."

The Oxford Chronicle says:

"There are about eighty tutors in the University. Of this number, there are FIFTY who are either actively engaged in, or giving their assent to revolutionary efforts, having for their object '*the unprotestantizing of the church*,' and the subjugation of the state to the clergy. Of these fifty tutors, thirty are active partizans, bound together by common objects, and animated by a common zeal for the attainment of those objects; and twenty may be considered as holding the same principles, and desiring, with more or less of strength, the same results, but from various secondary motives, abstaining from a zealous propagation and application of their principles.

"This classification leaves about *thirty* only of the tutorial body standing apart from the 'Conspirators.' But it would be far too much to say that these form a body *actively antagonist* to the anti-Protestant and revolutionary party. Indifference, indecision, undefined principles, and a want of that high resolve and devotedness which the occasion requires, mark *many* who in a sense may be considered anti-Puseyite.

"Such is the FRIGHTFUL STATE OF THINGS which has obtained in the University—such the influences under which the undergraduate members are brought."

This influence is not inoperative. Mr. Marks, in his Protest, says:

We are informed by one who resides among them at Oxford, that every advantage of situation, as public lecturers and college tutors, is taken to imbue the students with these pestilential doctrines; and that great success has followed these Jesuitical efforts.

D'Aubigne gives the following eloquent view of his forebodings:

If we assign more importance to the Church than to Christianity, to the form than to the life, we shall infallibly reap that which we have sown; we shall soon have a Church composed of *skeletons*, clothed, it may be, in brillant garments, and ranged, I admit, in a most imposing order to the eye; but as cold, stiff, and immovable as a pale legion of the dead If Puseyism, (and, unfortunately, some of the doctrines which it promulgates are not, in England, confined to that school,) if Puseyism should make progress in the Established Church, it will, in a few years, dry up all its springs of life. The feverish excitement which disease at first produces, will soon give place to languor, the blood will be congealed, the muscles stiffened, and *that Church will be only a dead body*, around which the eagles will gather together.

Compare these expressions of apprehension and alarm with the testimony already given of the rapidity with which Puseyism is spreading. Mr. Marks, in commenting on Dr. Pusey's exultations, says:

Yes, Doctor Pusey, you are speaking truth when you say, that *almost all things have wrought for the furtherance of your unhallowed object*; but so far from the Lord of heaven and earth being the director of the movement for good, the sins and willing ignorance of the nation have caused this evil to fall upon us; and the righteous Lord has permitted the "father of lies" to aid and abet your party, and to use and combine second causes to the furtherance of this judgment; and hence, as a proof of the divine anger, Popery proper, and Puseyism, and ultra high Church principles, are becoming RAMPANT at home and abroad.

We may well suppose that Puseyism has been very effective in England, when we see what hopes it has excited among the Papists, even in this country. More than a year ago, "Right Reverend Francis Patrick Kenrick, coadjutor of the Roman Bishop of Philadelphia, addressed a letter to the Bishops of the Protestant Episcopal Church, actually proposing that they should return to the Church of Rome with their flocks. Bp. Kenrick had the presumption to say that the tone of the Oxford Tracts "has found an echo on this side of the Atlantic; and some appear willing to follow, whither they are led by their Oxford Brethren, though it be to Rome." He also addresses an argument to the Protestant Bishops, which at once illustrates the audacity and hypocrisy of Popery. He tries to bring them over, not by appealing to their consciences, but to their love of worldly ease and popularity. He tells them that an impulse has been given to the religious mind, which they will find it impossible to check, and difficult to resist, and if they pass not speedily with their adherents to the Roman camp there is every appearance that numbers may break from their ranks and without their leaders pass over to Romanism. Is not the horn still speaking great words?

The editor of the Presbyterian, published in Philadelphia, says:

"We regard Puseyism as one of the most THREATENING *and formidable evils of the present age*. It affects not merely the Episcopal Church, *but the state of religion generally. Its progress is nothing more nor less than the progress of irreligion. It is one of the most fearful enemies which spiritual religion has had to encounter for centuries.*— Neither is it an evil which is confined to foreign countries, but has made a lodgment in our own, and the symptoms indicate that it is *much more prevalent* than appears to a casual observer."

The proofs of the activity and the baleful influence of Popery, at this moment, are so abundant that we need only refer to a few items of the testimony.

Turning to France, we see Popery entrenching itself more and more strongly, and immorality abounding. The Evangelical Society of France have put forth a touching appeal, in which they say that they are sinking in debt, and must dismiss "twenty seven brethren who now labor for the evangelization of France," and perhaps make "still further reductions," though the brethren from whom they separate "have faithfully and honorably fulfilled their duties, and their labors have been blessed." In nine years, the Society has raised less than 00 to be expended in a population of 34,000,000.

The appeal, as published in the last N. Y. Quarterly Paper, proceeds:

"Look at the moral state of this vast population; turn your eyes towards the Cross of your dying Saviour—consult your own hearts, and say, if such a work of mercy ought to fail for want of pecuniary support; that, we repeat, is all we need; spiritual blessings and encouragements abound—opportunities for diffusing the benefits of the gospel superabound—so much so, that had we at our disposal a hundred additional agents, and the means of supporting them, but few weeks would elapse before an ample field were assigned to each of them.

"Look at Popery, that POWERFUL and IMPLACABLE enemy of the pure gospel of Christ! See how it raises its head in France, and from thence exercises its deplorable influence over Europe and the world! Observe how it multiplies its emissaries, and founds institutions, in imitation of that Protestantism which all its efforts are intended to destroy,—how it pours forth its missionaries among the heathen, and by preference among those islands where the gospel has already had the most remarkable success! Read the letters and bulls of the popes, and the pastoral addresses of the bishops against the Holy Scriptures!

This is not empty declamation. The same Quarterly Paper, a few months ago, informed its readers that "THE MOST EXTENSIVE MISSIONARY SOCIETY ON EARTH IS THE ROMAN CATHOLIC." It is the Society for the propagation of the faith in the two worlds, organized about twenty years ago, and having its seat of operations at Lyons, in France. It receives contributions from all quarters of the globe, though it is not the only channel through which such contributions flow. It publishes 90,000 copies of its Annals, in seven different languages. Its receipts in 1839, amount to nearly two millions of Francs, and in the year preceding were fourteen hundred thousand, and in 1837, were one million. Thus its receipts doubled in two years, and, as they say in the Annals, there are 100,000,000 persons whose wealth and religious liberty enable them to care for others, they add: "The time must come when the annual amount will rise to 17,000,800 francs."

The following is a specimen of the facts which illustrate the progress of Popery. The London Tablet says:

"On the 17th of December, at the Catholic Cathedral, Birmingham, the Right Rev. Dr. Wiseman received into the Catholic church thirty-five respectable persons, *converts from Protestantism*, among whom is a lady of high rank and fortune, the *protege* of the Archbishop of York and Dr. Pusey."

The Tablet adds, as a sign of the Times, that Dr. Pusey stayed several hours at the convent at Birmingham, after the lady received her first communion, and seemed much pleased with the kind reception he received at the hands of the nuns. The lady has a fortune of $75,000 a year.

We transcribed the above paragraphs from the Dublin Warder, a Protestant paper, of Jan 7.

The same paper gives an account of the Irish National Board, which receives $250,080 a year from government, and adds:

"While the Protestants of England and Ireland bestow their tens of thousands to perfect Popery in Maynooth, and to train it in the schools of the National Board, the Papists are playing a game of Peter's pence with no small success. We learn by the authorized Report that from the 3d of Jan. 1842, to 2d Jan. 1843, no less a sum than $35 ,000! has been collected in Ireland and sent to Rome, for the propagation of Popery. There is something of the ridiculous, mixed with the imbecile and the sinful, to see that while a pauper and enslaved nation, like Ireland, keeps sending such sums to the coffers of the Pope, for the support of Popery abroad, a Protestant government contributes to perpetuate that pauperism and slavery from which such sums are extorted, to support Popery at home."

ZEAL AND ACTIVITY OF THE PAPISTS.—A letter from Mr. Williams, a missionary at the East, dated September 3d, 1842, says: "God has opened China, AND THE POPE IS AVAILING HIMSELF OF THE OPPORTUNITIES PRESENTED. Six priests arrived last month, and their stations are to be at new places. *They have twenty men to our one.*" At the last monthly concert in Boston, it was stated that the Roman Catholics have establishments all over China. At Hong Kong, they have erected a chapel and schoolhouse, costing 20,000, *more than all that has been expended for the American Mission in China from its beginning.*

REVENUE OF THE PAPAL MISSIONS.—We stepped into a Catholic Book-Store last week, and looked at the recent numbers of the "Annals of the Propagation of the Faith." Their receipts for 1841, were nearly 3,400,000 francs, being about *five times* the sum received by the Evangelical Society of France in nine years—and *more than double* the yearly receipts of the American Board of Commissioners for Foreign Missions.

A late exchange paper says:—

"Bishop Kenrick has written to the Board of Controllers of public schools in Philadelphia, *demanding the exclusion of the Holy Scriptures from them*, so far as the children of Roman Catholics are concerned, and the excusing of teachers who are Romanists from reading or teaching the Bible"

On this subject, the Episcopal Recorder speaks thus:

"Shall *five or six thousand foreign priests*, who have no affinities with this country or its institutions, whose allegiance and submission are solemnly vowed to a *foreign power*, who in great numbers of cases are not even naturalized citizens of the United States, be permitted to overturn all the sound and healthful moral institutions of the land which has kindly sheltered and protected them? Shall a set of intriguing, and to a great extent dangerous foreigners, be allowed to come in, when two centuries of trial have proved the character and worth of our institutions, and succeed in their clamorous and wicked demands for their overturn, because the maintenance of them will be fatal to their plans? This is the real question. If it had been suggested to the board of controllers twenty, or ten years ago, it would have excited universal indignation. But now it is allowed to be presented, and urged, and argued by men whose whole sympathy is at war with American liberty and morals. We beg leave to call the attention of the Board to this real question before them. Shall the laws and customs of the United States be made submissive to the will of Rome? Shall the holy word of God be deliberately yielded to the hostility of a power, whose doctrines and principles that word condemns, and whose dominion over the minds of men must be destroyed by its faithful inculcation? We trust that the incipient demand of Bishop Kenrick will be met with a simple and decided refusal; and that he will be distinctly informed that the rules of our public instruction cannot be perverted for the gratification of a foreign heirarchy.

From the New York Evangelist, Jan. 19.

CATHOLIC DEVELOPMENTS.—Emboldened by the public favor which their numbers and their votes secure to them, the Catholics are gradually throwing off the mask, and showing the true, persecuting, God hating tendencies which have ever marked their career of blood. The Romish priests in Salem, Massachusetts, have forbidden the children of Catholics to attend the public schools where those of Protestants are educated; and the Bishop of Baltimore has also written to the Board of Controllers of the public schools of that city, demanding the exclusion of the Bible from the schools, and the excusing of Romish teachers from reading it. The worst of evils must flow from such a course.

The horrid burning of Bibles in this free Protestant State, is thus spoken of in the last Protestant Vindicator.

"The fact of this sacrilegious outrage, has now been fully confirmed. The facts are proclaimed beyond denial; for they are certified by the prominent citizens on and near the spot.

They are Canadian *habitans*, (peasantry) among whom the outrage was committed on the Holy Bible. They had passed into our State during the late rebellion. The Christians around them, had hastened to their spiritual wants, as well as temporal comforts. Dr. Cote has been the instrument of much benefit. Being himself a convert from Romanism, he hastened to carry the pure gospel to these people. He lectured among them; and many Bibles and Testaments in French, were distributed by the County Bible Society. A goodly number of converts from Popery had been made here.

"Meantime, tidings reached the ears of the Roman Catholic bishop of Montreal, of these conversions. He sent out, at least two additional priests, one named Mons. Telmont, a Jesuit of more zeal than discretion.

These acted under the instructions of the bishop of Lower Canada. These priests held a protracted meeting. And having excited the people to a great degree—not to religious feelings, but to a fearful animosity " against the heretics," who were come in upon them as wolves upon the sheep ; and against "the Holy Bible," as a most dangerous book, into whose pages *they must not even look.* Having thus roused their fury, they commandad all the people to bring in these Bibles distributed among them, and lay them at their (the priests') feet. Some did refuse ; but an immense number were brought in. There appears to have been three different burnings of them, so far as we can ascertain. At the last great outrage, the priest Telmont carried out as many as he could bring in his arms *three times.* These he heaped up in a pile, and set fire to them publicly before the chapel.

The village Corbeau is inhabited by Roman Catholics mainly. Hence the Protestants could not prevent this, without creating a mob and violence. These Christians looked on with pity, grief and indignation, while the papists shouted tumultuously like Indians round the stake of their burning victim.

" The leading men implored the priest Telmont, to give them up to their owners, who had distributed them. They even begged him to allow them to buy them of him. He declared ' that he had burned all he could find, and that he would burn all he could in future find !'

" Such are the facts of the case."

Could any prophecies ever be more wonderfully fulfilled, than these two, paradoxical as they seem ?

1. They shall TAKE AWAY HIS DOMINION, to consume and destroy it unto the end. Dan. 7 : 26.

2. The same horn made war with the saints and PREVAILED against them, until the Ancient of Days came, and JUDGMENT was given to the saints of the Most High. Dan. 7.

How, then, *can* there be a temporal millennium ? Remember, if Prof. Stuart and his followers are right, all these facts have no connection with the prophecies, to which they so wonderfully correspond. Can you believe it?

THE MIDNIGHT CRY.

FRIDAY, MARCH 3, 1843.

"PRETENDED" THEOLOGY.

A New Revelation.—The Millerites endeavor to escape from the plain meaning of Scripture, which declares that " of that day and hour knoweth no man, no, not the angels in heaven," by *pretending* that the prophecies upon that subject were " sealed" until lately, but that now they are unsealed. What does this amount to but that a new revelation has been made ? A Millerite, whose correspondence is published in the Reflector, expressly declares his belief in such a revelation :

" Those who have died could not believe the time of Christ's coming until the book of Daniel was unsealed. And here allow me to remark, that all the piety and learning in the world would not make a right exposition until God unsealed it."

Thus it seems that *the Mormons* are not the only people among us who *lay claim to a new revelation* ! ! !

We cut the above from the Baptist Advocate, " edited by William H. Wyckoff."

He here asserts that we endeavor to escape from the plain meaning of Scripture. So far from this, we simply inquire, What is the plain meaning of Scripture ? and when we have found it, no scoffs of the rabbie or scornful sneers of the learned shall shake our confidence in it. We believe that Christ meant just as he said, when he told his disciples, " Of that DAY and HOUR *knoweth* no man, no, not the angels in heaven." We have no wish to escape from this ; and we seriously ask W. H. Wyckoff to *show* that this language has any fair application in opposition to our views.

He says, we *pretend* that the prophecies on that subject were sealed till lately. Perhaps the editor has not noticed the words of Gabriel and our Lord Jesus Christ. We say *perhaps*, for, if he *has* read them, how can he honestly talk of our "*pretending*" that the vision has been sealed, &c. When Gabriel was told to "make Daniel understand the vision," he said to him: " I will make thee know what shall be in the LAST END of the indignation ; for at the time appointed THE END shall be." He closed the communication he then made, by saying : " Shut thou up the vision, for it shall be for many days." Dan. 8: 26 Gabriel appeared to Daniel twice afterwards, and closed his last communication, by saying : " Shut up the words, and seal the book even to the *time* of the end : many shall run to and fro, and knowledge shall be increased." Here is a *time*, connected with the end, when the vision will be unsealed ; for then, to use the words of a zealous opponent of " Millerism," " 'Many will at that time run eagerly through it, will peruse it with earnestness and care, and much knowledge will be gained ;' such is the literal rendering of this verse."

There must be a little space, then, connected with the end, when this very prophecy would be studied, and therefore cease to be sealed.

Christ himself then becomes the speaker, and says :— " The words are shut up and sealed till the *time* of THE END. . . . . None of the wicked shall understand, but the wise *shall understand.*" The same divine Speaker then says to Daniel, " Thou shalt rest, and stand in thy lot, [or *rise up* in thy lot, as Luther reads it] at THE END of the days." Dan. 12 : 4—13.

That the *time* of the end here spoken of, occupies a considerable period, is evident from Daniel 11: 40, where many events occur *after* the " *time* of the end" begins.

Let us ask our brother editor a few questions.

1. When a vision is shut up and sealed, can it be open and understood, while it remains thus ?

2. Does it require a *new* revelation to " make a right exposition" of a prophecy after the progress of events has enabled the careful student to understand it ?

3. Will you explain or retract your assertion that we " lay claim to a new revelation ?"

Many of our great theologians maintain that the prophecies cannot be understood till they are fulfilled. Will you say that they lay claim to a new revelation ? Do they not still need a new revelation to guard them against applying the prophecy to a wrong event, as much as we do ?

THE PROFESSOR'S THEOLOGY.

Another Theological Professor has just appeared against the belief that Christ's coming is to be looked for this year. The Cincinnati correspondent of the N. Y. Evangelist says :

" Messrs. Editors —We of the West have as yet been favored with but a small part of the labors of *modern prophets*, so that we have not shared in the apprehensions of the coming catastrophe, which is so soon to fall on our world. Still we have 'heard the sound thereof.' It has been the cause of merriment to many, but has driven others to a *patient* and *careful* examination of the grounds which sustain these theories. Of these last, Prof. Stowe, of Lane Seminary, has been *by far the most* successful. He has lately delivered a lecture on this subject with very marked approbation. The interest manifested in Dr. Beecher's church, while Prof. S. was discussing this topic, was *very flattering*. For this reason, with the consent of Prof. S , I have made out an abstract of that discourse for the benefit of your readers, thinking the argument both *conclusive* and novel."

He proceeds to detail an argument which varies but little from Prof Stuart's, except in one or two blunders which indicate gross carelessness, or ignorance, instead of " patient and careful examination " Speaking of the time of the great apostacy, the writer says : " A. D. 583 is the date fixed by Miller, but 1843 will pass away and his prophecy be unfulfilled." If we were engaged in the work of finding " 29 mistakes" of Prof. Stowe, we could point out three or four in this short sentence. Here are 3.

1. We do *not* believe the Millennium is to come in 1260 years from the great apostacy.

2. A. D. 583 is *not* " the date fixed by Mr. Miller."

3. Mr. Miller's Views are not a "*prophecy*," but Prof. Stowe, or his reporter, *has prophecied*, in the above sentence ; and it is a prophecy which our Lord most pointedly condemns,—saying " my Lord delayeth his coming." It seems, then, there are " modern prophets" in Cincinnati. We call on the editors of the Evangelist to correct all three of these mistakes.

The writer then sums up his argument thus :

" This makes the proof complete, since, 1, "day" is not the general representative of a *year* in prophecy, and, 2, since it is utterly impossible to ascertain the date of the Great Apostacy."

Wonderful reasoner ! we do not contend that a day is the *general* representative of a year in prophecy, and the date of the great apostacy is not our starting point, and if it were, the *assertion* that the date cannot be ascertained is no *proof*. It weighs nothing against the positive testimony that the Pope was made head of the churches and corrector of heretics [thus " the saints were given into his hand,"] by a decree dated in 533, and taking effect in 538. The only proof that the date cannot be ascertained, is, that many dates have been fixed on, and therefore *no date is right*. This must be the argument, if it is good for anything. Otherwise, Mr. Miller may be right, and the Professor's *unqualified* " prophecy" *may* prove false.

But the most amazing specimen of the beauties of modern theology is yet to come. Near the close, the Professor says :

" These precise calculations are contrary to all the representations of Scripture. The Bible invariably represents Christ as coming *suddenly, like a thief.* ' Watch, therefore ; for ye known not what HOUR your Lord doth come.' ' Therefore be ye also ready ; for in such an HOUR as ye think not the Son of man cometh.' ' Watch therefore, for ye know neither the DAY nor the HOUR wherein the Son of Man cometh.' ' IF, THEREFORE, THOU SHALT NOT WATCH, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." ☞ IF thou shalt *not* watch, &c.

He should have added two texts more, to complete the series : " *When* they shall say, Peace and safety, *then* sudden destruction cometh upon them, and they shall not escape." " But ye, brethren, are not in darkness, that that day should overtake you as a thief. Here, it is seen that Christ's coming is like a thief to those who are destroyed at his coming, but Paul addresses brethren to whom it will not be as a thief. 1 Thess. 5 : 1—4. Christ also says : " Take heed to yourselves LEST your hearts be overcharged, &c., and SO that day come upon you *unawares* ;" plainly teaching, as he taught the church at Sardis, Rev. 3 : 3, that it will not be unawares or like a thief to those who obey the injunction. Thus the texts do most happily prove—the false position of the Professor.

The correspondent concludes ;

" Thus, Messrs. Editors, I have given you an abstract of this *most interesting lecture*, believing, that, *coming from the source it does*, it will be *peculiarly acceptable* to your readers. Yours truly, J. F. T."

So it seems the editors thought, by publishing it. Will they answer us one question ? Does not the Professor's article, taken by itself, teach peace and safety, and " my Lord delayeth his coming ?" Again, if there is a *possibility* that the Lord has foretold, what we think he has, his speedy coming to reckon with his servants, do you think you can rejoice in view of publishing delusive doctrines backed by such false statements and unscriptura arguments ?

FALSE ACCUSERS HARD RUN.

Our opponents seem to be hard run for argument against our views. They would hardly be found throwing shavings, if they had good substantial billets. Truth is no consideration with them in this matter. A few days since a lady in the city of Newark, N. J., poisoned herself and two of her children, and the corpses had hardly got cold, before the N. York Sun and some other papers were noticing it with bitter imprecations on " *Millerism*," charging the whole upon that. Pity they could not get this recreant *ism* indicted for wilful murder ! But to facts.

We have taken the pains to make particular inquiry touching this singular tragedy, and find that " *Millerism*" had no more to do with it, than it had with the late lunar phenomenon ; and we are authorized by Mr. *Jacob Wheeler* who works in the same establishment with the unfortunate husband of the deceased, and got his information from the husband, to say, that *Millerism* had nothing to do with the matter. Now, will the N. Y. Sun, and all other papers who have published this falsehood, have the honor to correct it ?

PEABODY'S SERMON.

We acknowledge the receipt from J. F. S., of "A Sermon on the End of the World," by A. Peabody, Portsmouth, N. H. It consists, mainly, of parts of Mr. Dimick's Argument, and Prof. Stuart's, both of which have been so effectually answered. We shall notice them in this new form, when we have time which is claimed by no more pressing duties.

For the Midnight Cry.

LETTER FROM AUTOPLES TO PHILO.

New York, Jan. 1, 1843.

Dear Sir,—You are mistaken in supposing that the agitation has subsided. It is true that many of my clerical friends predicted some months since, that "Millerism" would speedily be forgotten, or only be remembered to be laughed at—yet time, "the great truth teller," has proved that they were not prophets. I do not doubt that they really believed that a few spirited exertions on their part would soon hush all inquiry on this subject, and induce the community to believe that the prophetic Scriptures were only designed to be understood after they had received a fulfilment. The system of operations adopted by many of the clergy, in order to put an end to what they deemed a serious mistake, if not a downright heresy, was certainly very ingenious; and but for the obstinacy of the Millerites in insisting that their opponents should meet them with Scriptural arguments, this scheme would have been completely successful. By the by, my friend, do you not think it manifests a high degree of arrogance for a layman to insist that *the mere assertion* of a learned clergyman is worth no more than his own, unless it is backed up with "thus saith the Lord?" And does not this arrogance tend to lower the dignity of "the sacred desk," and cause the world to believe that clergymen are not infallible? The scheme to which I have alluded, was substantially the following:—When Mr. Miller and his fellow-laborers first began to preach in this city, our pastors maintained a profound silence, being evidently apprehensive that curiosity might lead many of their hearers to listen to men who had the audacity to lecture on the prophecies. Their apprehensions were soon realized. The multitude began to get in motion. The lectures became a common topic of conversation, and as was very natural, sundry annoying questions were proposed to our ministers.

It was not long before they were convinced that the community took too much interest in the subject to allow it to pass unnoticed. Well, what was to be done now? Being apprehensive that the world would be turned upside down by this new sect, our preachers assured their friends that Mr. Miller was a madman who had escaped from the lunatic asylum, after a confinement of seven years, and then with great consistency insisted that he was a most artful man, who availed himself of the credulity of the public to heap up silver and gold: that he was as rich as Crœsus, and that cash was the great object of all his labors. It is to be regretted that this last charge was rendered almost nugatory by the malicious cunning of some of his followers, who called the attention of the public to the fact that Mr. Miller travelled, wrote, and printed entirely at his own expense: that he lectured without receiving any compensation for his labors, and that the reverend gentlemen who made the charge, were pastors of rich churches, from which they received salaries of two, three, and four thousand dollars yearly; that they resided in splendid mansions, furnished with elegant furniture, and in short, that while they preached that men "should not be conformed to this world," they moved in the fashionable circle of the great city, and took especial care in all their sermons, not to offend that class of their hearers who were affluent. It is true that the Millerites could not deny that these gentlemen lashed the vices of those men who wore "vile raiment," in a most exemplary manner, and told *them* plainly that *their* hearts were "deceitful above all things, and desperately wicked," nor could they deny that their spiritual guides showed by their conduct, that they were resolved to shun all intercourse with this depraved class, inasmuch as they never visited them, unless when called to attend a funeral service at their houses. Now it is very obvious that clergymen in pursuing this course, acted like prudent men. If preachers should not pay proper attention to the rules which have been devised, to make a distinction between the higher and lower classes in society, it would be impossible for them to preserve what has been termed their "standing." Is it not as clear as the sun, that vice and ignorance have always been the inheritance of the poor, while politeness and refinement have been confined to the wealthy? I know that it has been said, that more piety may be found in the ranks of the indigent than in those of the affluent, but let us make a proper distinction. It may be safely admitted that this was the fact in the age of the Apostles, but times are changed. The condition of the world is much *ameliorated.* We all know that it would not answer for fishermen or tent-makers to occupy the "sacred desk" in our cities *now*. It is highly probable that the rustic manners of a man like Peter or James, would create such disgust in a polished audience, that they would not hear the gospel from his lips. Besides this, it should be recollected that when Paul and John were on the earth, the Church did not own a single *respectable* place of worship. Neither of these men, I presume, ever preached in a mahogany desk, with an elegantly dressed audience before them. In short no Millerite is *fanatical* enough to maintain that the primitive churches erected houses of worship which cost forty, or even ten thousand dollars. The fact is, that in the infancy of the Christian church, almost all its members were poor, and yet the little savings which they could lay up, were devoted to the wants of those who were most needy among them. If these wants could be relieved, their brethren seem to have cared very little for external appearances, on which we now know much stress must be laid, unless the church is willing to lose all its influence with the refined portion of society.

But I must now return from this digression. The appeal made to facts by the Millerites, respecting the condition of their clerical opponents, had something so personal in its character, that some of them almost shook, with what they assured their friends, was a sort of *holy indignation*, and they then proceeded to inform the world in their sermons, that none embraced Millerism but the common people, who were deplorably ignorant of all theological science, that Miller could not read a single page, either in the Greek or Hebrew Testaments, and of course that nothing which he said, deserved the least regard, and they earnestly warned all who heard them, not to trouble themselves by poring over the prophecies, lest they should fall into the same deplorable phrenzy which had turned his brain: that they might rest assured that a millennium must precede the last day, during which "Israel after the flesh" would be restored to Palestine, nearly all the Gentiles be converted, great improvements take place in all the arts and sciences, and that the time necessary for all this, would be at least one thousand years, and that although they still maintained their first position—that unfulfilled prophecy was unintelligible, yet so much of it as referred to this millennium, they did *perfectly* understand, and this they could prove, although they admitted that the proofs were *too deep* to be generally understood, yet they were very clear to learned theologians. I must resume this subject in my next.

Yours, &c., Autoples.

LETTER FROM J. B. COOK,

The following interesting letter first appeared in the Christian Secretary. A private letter from Hartford says: "Rev J. B. Cook, a Baptist minister of Middletown, Ct., is a man very much esteemed in this region for both talent and piety."

Middletown, Jan. 30, 1843.

Bro. Burr,—I feel very solemn in making this communication. It may surprise some,—make others think me weak and wavering,—and others still, that I am as Festus thought Paul, mad; but no, I "speak forth the words of truth and soberness." My object is, in part, to forestall false reports of what is passing here. We are having Second Advent meetings in our church, and my views and feelings have undergone a great change. It began last August, by a singularly sweet and holy influence, which led me to pray over, and investigate this subject. It was not by human agency, for I was alone with God. It was not from a prepossession in its favor, because I was as much afraid of it as many unconverted men are of religion. If I were ever led by the Holy Spirit, or if I know what this leading is, that blessed guide of God's people led me solemnly to contemplate this subject. Having been very much engaged through the winter, my investigations have proceeded slowly, till the 21st inst., when brother Stoddard began to lecture. I need not describe the great change of which I have been the subject. Suffice it to say, I have never since my conversion felt so much like a young convert as I do now. I fear neither poverty, nor reproach—indeed I dread nothing save the displeasure of God. My prejudice my pride, my desire to please men, seems to be gone, so that I am the Lord's freeman. Let me say, then, that *I am solemnly persuaded that the doctrine* of our blessed Lord's speedy coming, is of God.

I have not time to furnish you with but a brief statement of the hope that is in me. I had read the prophecies with much interest, and had learned something of what others have written, but still darkness, more or less dense, seemed to shroud them from my view. My understanding was not convinced—now I am persuaded—my mind *reposes* in the persuasion that the truth is seen. To show that the clouds of darkness have shrouded this portion of God's word, this fact is in point. An infidel, having read Prof. Stuart, said, "*Well*, he makes the Bible mean but very little, and that is the opinion I always had of it." I frankly confess that many of the prophecies have very little meaning in my view, if they be interpreted as they have been. Their obscurity has been increased,—their darkness has been perpetuated, by overlooking *their simplicity*.

I got some views thirteen years since, from Elder Frey concerning the Jews' return, which I have ever entertained, because I was sure he was an honest and unwearied student of the prophecies. But just come out from the poetry and symbolic prophecy of the *Old Testament*, where the distinction between the national and the real Israel is not very accurately maintained, into the clearer light of the New. Here the Old Covenant is seen to have been *vanishing away* more than 1700 years ago. Now don't supply another idea. "That which decayeth and waxeth old, is ready to *vanish away*," (not restored.) "They that are under the *law* are under the curse," (not under the promise.) They adhered only to "*the letter*," which *killed*, and rejected the promise, which alone could give life. They invoked the blood of Messiah on them, and wrath came on them to the uttermost—"*wrath to the uttermost.*" These passages should be understood as they say. As many of the Jews as adhered to "the law," —"the letter," the Old Covenant, have perished. This was so at the destruction of Jerusalem, and has been so since, by consequence all other Jews as really as Gentiles, who are not brought off from the Old Covenant must perish, because the law cannot restore Jews more than Gentiles. If they be ever graffed in, it must be "by *faith*." If they ever become the children of God they must believe in Christ. Gal. 3: 8—10, and 26—30.

There are only two Jerusalems answering to the two covenants. The old has nothing left but a few fragments floating down the current of time. It is a wreck from which none are saved, except those who are brought off by Christ. They must let go and betake themselves to the better Covenant which directs their minds to the Jerusalem above—"the city which hath foundations—the heavenly country." Now the obscure in prophecy should be interpreted by this plain, unambiguous language Then all is clear, that the unbelieving Jews of our day are lost as really as in the first age of Christianity, except they repent. The inheritance given to Abraham by promise, and which is "*sure to all the seed*," is the heavenly Jerusalem, and this is according to God's promise "in the new heavens and the new earth, wherein dwelleth righteousness." I mean to say that there is no *third* or *immediate* Jerusalem. As to the signs, I have not room to say but a word. It seems to me plain, that as the Jewish Christians had signs given them, by which they might know when to escape, so has our Lord given us signs of his second coming. Nay, he has fulfilled them in this generation literally. He says, therefore, "*Know* that it is nigh, even at the doors." This, then, is my solemn conviction, that the coming of the *Lord draweth nigh.* I lift up my head in hope, and say, "Even so, come Lord Jesus, come quickly" Amen!

I do affectionately entreat my brethren in the ministry to give this subject a candid, prayerful investigation. You will be greatly blessed, if I may judge from my experience, in opening your pulpits as well as your hearts. But let others do as they may, I will not be among the "foolish virgins," nor among "the fearful and unbelieving." May none of you be.

Yours, J. B. Cook.

ANTIOCHUS EPIPHANES.

We have not considered it worth while to show the palpable errors in applying the *days* of Daniel's prophecy to Antiochus, considering it sufficient to show that he *could not possibly* be the person intended, whatever apparent fulfilment might be imagined by brother Hatfield, or *guessed at* by Mr. Dowling. An able correspondent has, however, performed a work very much *like* that of the man who added nineteen reasons why a cannon was not fired in a small town, at the approach of their sovereign, when it had been already shown that there NEVER WAS A CANNON IN THE TOWN.

This letter was received several months ago. In a letter since received the writer says:

"I sent you some remarks about the History of Antiochus, and Prof. Stuart's errors. I have seen nothing in your Midnight Cry showing that *not one of his dates was warranted in history.* He takes for granted that the 25th of Casleu is the same as the 25th of December, when they might be twenty-nine days apart. His three and a half years cannot fairly be taken from Josephus, for Josephus corrected himself 18 years after, when he wrote his Antiquities, taken from the Maccabees."

N. B. Not even the Popish commentators consider Antiochus as completely fulfilling the prophecy. In the notes to the Doway Bible, printed in 1610, on Dan 8: 23, about "the king impudent of face, and understanding obscure speeches," as they render it, they say, this is "historically Antiochus, mystically Antichrist."—Ed Cry.

From an examination of the authors that I have consulted, the conviction is strong that those who adopt the theory that the prophetic days of Daniel were accomplished in the times of Antiochus Epiphanes, are under a strong delusion.

Josephus is quoted to sustain their views, but without the shadow of a foundation. He *had* entertained the opinion with all the other Jews, that the "time, times, and dividing of time" was fulfilled by the defilement of the temple by Antiochus. Josephus, accordingly, in his book of the wars of the Jews, says that Antiochus "spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months." After he wrote this book, and which evidently contained many errors, of the history of these times, he wrote his Antiquities, and it is remarked by

Whiston, that in his other work Josephus did not have the benefit of the very careful historian of the Book of the Maccabees, whom he now apparently closely follows. There is an exception in the case, however, when he has confounded the coming of Appolonius, and calls it the coming of Antiochus with his army, to take Jerusalem; and related what Antiochus had done *just two years before* (as is said in first Maccabees, when two years had fully expired) when he robbed the temple of all its furniture, &c.

We can see how strong his impressions were, that the prophecy of Daniel was fulfilled in Antiochus' defilement of the temple, when, after he had so particularly stated, in accordance with the history in the Maccabees, that the temple was cleansed after the expiration of just three years, on the very same day of the month, and then gives the Greek and Roman computation of time by their eras; after which he says it "was according to the prophecy of Daniel, who had declared that the Macedonians would dissolve the worship of the temple for some time," evidently referring to the three and a half years; though by his own showing, it was just three years, and this too, after he said he wished to correct many things that he had previously written about Antiochus.

Historians and critics are generally unanimous in giving credit to the history contained in the 1st and 2nd Books of the Maccabees; and the *first in particular*. In the 2nd Book, there are two spurious epistles, that some one, after the book was written, it is supposed, introduced and placed them at the commencement of the book. There appears to be one or two errors, it is supposed in some one of the transcribers. One is that the defilement of the temple was *two years* to the self-same day, instead of three, otherwise it corroborates and harmoniously agrees with the first book. The history of Jason, whom Antiochus made a high priest—the very same year when he took the throne by deposing Onias, is a very prominent part of the history in the 2nd book; the author of the 1st book refers to it, yet does not give the name of Jason, as the person who introduced heathen customs into Jerusalem, when he was their high priest. This was a little over eleven years before the cleansing of the temple by Judas Maccabeus. The writer of the first book is not positively known, but there is every reason to suppose that it was John Hyrcanus, son of Simon, who wrote it; or that it was written by his directions, and under his supervision. Probably, there is no ancient history that has on the face of it, more internal evidence of its truth than the one in question.

To every event of prominence, the author gives the Syrian date, or era of Seleucus, and by which we find that Antiochus robbed the temple of all the valuable furniture, even to the taking of the vails from the *most holy*; and this was five years, (and a little over according to Livy) before the cleansing of the sanctuary, by Judas Maccabeus; and just two years previous to the taking of the city again by the General of Antiochus, called Appolonius. By comparing this history with the 2nd book, which is supposed to have been written by a Helenest Jew, a very good idea of the history of these times may be had, and from which no doubt Josephus undertook to take his history when he wrote the Antiquities. That the application of Dan. 12 : 12, "Blessed is he that waiteth and cometh to the 1335 days," could not apply to the Jews who lived to see the death of Antiochus. See 1 Mac. 6 : 16, to the end. . . After the restoration of the Temple worship, the Jews built a wall round the sanctuary, while at the same time their enemies had possession of the tower. After the death of Antiochus, those in the tower shut up the Jews in the walls that surrounded the sanctuary, and beseiged them, and after a treacherous peace, these walls were thrown down by their enemies, and a warfare was continued for some time afterwards. Were the Jews blessed who lived till this period?

Now it is impossible for any one to make *any of the days* in Daniel to be fulfilled in the history of Antiochus in so many solar days. And it is remarkable, that so many here should have taken the thing asserted by Josephus in his early writings, as to the three and a half years; and that so many after him, should endeavor to make all the other numbers in Dan. fulfilled in Antiochus *also*. It is also a further matter, worthy of observation, that God in his providence should order the record of these matters in so clear a manner that a child need not mistake: and I am utterly surprised that so many great and learned men should stumble here. But once admit that the days in Daniel stand for years, and all is plain. Then also must those in the Apocalypse be applied in the same way, as Prof. Stuart admits.

Of this conclusion, the Romish doctors and expounders have very generally been careful to keep clear. Protestants, on the other hand, since the expositions made by *the Newtons, Maclaurin, Scott, and others,* have extended *the vision* down to *later times*; and not *until of late*, was it found that any Protestant Divine adopted the old and exploded application of Daniel's vision to Antiochus.

H.

CANDID TESTIMONY.

The editor of the Gospel Publisher, Shiremanstown, Pa., in his paper of February 3, writes in the following Christian manner respecting brother A. Hale's visit to that place. Read the whole article. We took our pen to cut out all but two or three sentences, but could see nothing that we were willing to spare. O that all editors were as honest.

THE SECOND ADVENT LECTURES.

Brother Hale, who was lecturing and preaching here on the Second Advent of the Lord of Glory, has left our place, and gone to Philadelphia, to attend a Second Advent Conference. We have a few things to say here, for the public good.

1. Before brother Hale came about this section of country, there prevailed a general prejudice against him, and all who preached the doctrine, with the exception of a few brethren who read the "Signs of the Times," and "Midnight Cry;" papers published by the Second Advent brethren. And we confess that *we*, for one, were among those who were prejudiced, with the great multitude; but it was only because we did not read and hear for ourself, but hearkened too much to others. But when it pleased the Almighty to send brother H. to Harrisburg, some of our citizens went thither to hear him; and the result was, our objections were in a great measure removed. He was then solicited to "come hither also;" and blessed be God, that he did come. We may safely say, that all who heard him have had their eyes opened to things they never before saw. Prejudice has been destroyed, and all the props of those who so warmly opposed the possibility of man knowing when the end is nigh, have been swept away by his powerful lectures.

There was a revival in progress here before he came—and many feared that his lectures would stop the work. During the course, the attention to the lectures, the contests in the biassed minds of the people, and the great commotion among them, in "running to and fro, and the knowledge being increased," the number of mourners *was reduced* for several nights; but as soon as the attracting preacher was gone, after having enlightened their minds, and exhorted them feelingly to prepare for the coming of the Bridegroom, then the attention was turned *inward*. The parting took place on Sabbath night, when he delivered his last lecture. And that was a melting time. The lecturer expressed his thanks for the kindness shown him, and the good attention paid to his lectures—and stated that kind treatment was not given him every where. But the feelings of the congregation towards him cannot be described by our pen. But the revival was not destroyed by the lectures. On Monday night, (in the absence of preachers,) one of the congregation, an aged gentleman, rose and stated that he was seventy odd years old; had felt the strivings of God's spirit at fifteen years of age; had vowed to God then to serve him, but had never paid his vow. And in deep contrition he fell upon his knees to the mourners' bench. One of the brethren ascended the pulpit to read a hymn, and invite the penitents forward; when, before two lines could be sung, about 45 persons, the greater part men, rose up and came to the altar of prayer. The church was struck with awe and ecstacy, in seeing the workings of God's Spirit. For several hours there could be no singing for the cries of the mourners. A number of them embraced peace. On Tuesday evening, after one prayer was offered up, an invitation was given, and a still larger number rose simultaneously and bowed at the altar. Men who were thought too fashionable and worldly-minded, heretofore, ever to humble themselves in this way, rose with the mass, and fell at the mercy-seat of Christ. A goodly number rose from the altar praising God, and were ready to meet the Lord, had he then come in the clouds of heaven.

On Wednesday night, a still larger number (at least 60, besides a dozen little boys,) came forward, at a mere invitation, without sermon or exhortation. A considerable number embraced religion.

On Thursday night nearly the same number were out—some found peace.

2. We here say, that through the influence of some of our editorial brethren, and other persons besides, (as is the case with thousands) from a want of due examination of the subject, we were led to object to these men, and we have copied several articles from exchange papers, that cast reflections upon the Second Advent brethren. We feel mortified at it now. Then we considered them enthusiasts, &c. We consider it a duty in every man, when he has assisted in misrepresenting his fellow man, even when ignorantly done, to confess it. For "an honest confession is good for the soul." So we wish hereby to destroy all the prejudice we may have helped to occasion, by publishing either the articles we copied, or may have written against them. And we do this with pleasure, because we now espouse several points of doctrine we heretofore felt unwilling to admit. It is true, we cannot affirm that 1843 is the year of the end, but we cannot say it is not—nor have we any desire to say so. But we believe we are in "the time of the end;" that the prophecies relative to the end are nearly all fulfilled; the signs of the times predicted by the Saviour, have appeared; and that we have nothing to look for but the coming of Christ—yea, that we ought to watch for his coming every hour.

3. We hear that many persons in the surrounding country, as well as every where else, where the doctrine is not understood, are violently opposed to, and in some instances embittered against these men, for preaching the near approach of the end. Their reasons for this opposition are such as have prevailed at other places, but which have been laid down wherever the lectures have been delivered and attentively listened to. We do not think hard of these people, but we admonish them to desist in their hard speeches. First, consider that you may be wrong as well as they: and give them at least the same right that you take. Secondly, you have perhaps not examined the prophecies and the subject; therefore, you are more liable to fall in error than they. Thirdly, Christ WILL come; and he says, Watch!—and the people of God are to look for his coming. So when these people judge from the signs of the times, that his coming is at hand, don't condemn them. It is their privilege to look for him. But, friends, search the Scriptures "to see if these things be so." We have no hesitation in saying, that if you would examine the doctrine, your minds would be greatly changed from what they are now. Only those who judge harshly, without reasoning, can condemn them. We also say to the churches, if you can get any of these lecturers to come to you, get them by all means. Revivals follow their lectures wherever they go. At Middletown, Harrisburg, and this place, you can see proof of it. And the people do not seem to turn to God so much out of fear of the end being near, as from a sense of their duty, to which they have been awakened by the exposition of the word of God by the lectures, and referring to the Bible for proof of the views held forth.

DOWNRIGHT DECEPTION.

These are hard words to apply to the work of such a man as Dr. Weeks. but truth requires it. The last N. Y. Evangelist contained this paragraph :

"DR. WEEKS' STRICTURES ON MILLERISM.—The second number of this effective review will appear next week. Those who have read the first number. so far as we have learned, consider it as having DEMOLISHED MILLERISM already, and are astonished at the reckless course of that ignorant pretender. The fact is, were it not for its influence on the poor, honest, ignorant classes, it would not deserve a moment's notice. Even now, it is quite a question whether the direction of the apostle does not apply pre-eminently to this case. 'If any man be ignorant, let him be ignorant."

Now those who consider *that article* as having "demolished Millerism" are grossly deceived. Mr. Miller preached the doctrine of Christ's coming in 1843, for ten or twelve years before he thought of the argument based upon the age of the world. All those arguments are left untouched by these nine long columns.

But let Dr. Weeks speak for himself:

"I have now gone through Mr. Miller's chronology, and *pointed out* 60 mistakes in relation to it. I have not thought it necessary to make out a chronology for myself, in order to determine in what year of the world is this present year 1843 I think the Scriptures have purposely *left it in uncertainty*."

He then concludes thus :

"Mr. Miller is at least some hundred and fifty years or more out of the way in the time."

Most lame and impotent conclusion! He has demolished his own work, so that we are spared the labor and time of doing it. But there is one point which we must notice. Dr. Weeks says ;

"Mr. Miller places great dependence upon his chronology, to make out 6000 years from the creation of the world to the present year 1813 ; and this is a principal ground of his expectation that this year is to be the end of the world, the coming of Christ, and the creation of a new heavens and a new earth."

Now we call on the editor of the Evangelist to correct this mistake. Let us suppose a case. I measure across a certain smooth plain, and find 1810 rods from a certain fixed monument to a spot which I believe is the utmost boundary of the territory my father has bequeathed to me. O no, says Mr. Dowling, our family has always *guessed* that a line of 6000 rods from the opposite side of yonder swamp must reach to the same spot, and we have also *guessed* that such a line runs 153 rods beyond that spot Mr. Miller, who inclines to the same tradition respecting the 6000 rods, immediately inquires into the best records respecting the dimensions of that swamp, and finds that the 6000 rods are quite as likely to end with the 1810 as any where else. This confirms his previous belief that there is the boundary line.

"O no, it is not," says Dr. Weeks. "You have made sixty mistakes in getting the dimensions of that swamp."

Mr. M. "How did you find those mistakes ? Have you got a correct measurement yourself ?"

"O, no," says Dr. Weeks, "the dimensions of that swamp are entirely uncertain "

"Then how do you *know* the 600 rods do not end with the 1810 ?"

Dr. W.—"*Hem*,—I can't answer that, but I know Mr. Miller is more than 150 rods out of the way."

Is not this as clear as mud ? It may be sufficient for a D. D. Reader, does it satisfy you ?

Once more ; Dr. Weeks says :

"There are sundry mistakes of Mr. Miller in relation to Ferguson's Astronomy. He refers to *that work* to prove the correctness of some of his dates. And in the Midnight Cry of January 27, appended to a new addition of Mr. Miller's chronology, is a note respecting Ferguson's manner of proving the time of the birth and death of our Savior, and then it says,—'Thus the *great time measurers in the heavens* undeniably prove that this year is 1810 years from the crucifixion. Thus this great point to which the prophecy of Daniel refers, is *fixed* by astronomy, the most *exact source of proof*.' But if Ferguson's authority is sufficient to prove Mr. Miller right where it agrees with him, it must be sufficient to prove Mr. Miller wrong where it disagrees with him. Ferguson agrees with Mr. Miller that our Lord was crucified in the year 33, and that the 70 weeks began in the year B. C. 457."

We will not say that Dr. Weeks meant to deceive his readers—hard as it is to refrain from thinking so—but we we do say, his statement here is very deceptive.

"*If Ferguson's authority is sufficient to prove Mr. Miller to be right, it must be sufficient to prove him to be wrong.*"

Reader, do you not infer from this, that the authority is the *same* in each case ? Of course.

Now listen to the facts. Ferguson has shown, by astronomical tables, *which cannot be wrong*, that a passover full moon occurred on Friday, 1810 years ago. That Christ was crucified at the time of the passover, is a plain Bible fact. Mr. Ferguson is not the authority for either fact.

Supposing I tell you I have counted the days back, and ascertained that the first of January last was Sunday. I also tell you that Esop died 600 years before Christ. Is it not gross falsehood to say that the authority on one of these points is just as good as the other ?

In one case I have personally ascertained a plain fact, with unerring accuracy ; in the other, I have uttered a common-place guess, about a very uncertain fact. Now let us look at No. 58 and 59 of these famous mistakes :

"58. Ferguson puts the call of Abraham in the year B. C. 1924, while Mr. Miller puts it in 2073, making a difference of 149 years.

"59 Ferguson puts the flood in the year B. C. 2351, while Mr. Miller puts it in 2501, a difference of 150 years."

On these points Mr. Ferguson had no means of coming to any more correct conclusions than his predecessors, and he followed in their track. Is it honest to say that Mr. Ferguson is *authority*, here, and that he *proves* two mistakes against Mr. Miller, in relation to these events, when he probably never devoted a moment's thought to either ? The difference between Ferguson and Miller in these points, does not relate to the times when these events occurred, so much as the length of time occupied by the Judges. In the same way he might take up every chronological book in the world, and first show Mr. Miller agrees with it, on some one point, and then count up all the differences, and make 1000 mistakes instead of 60. The utter unfairness of counting these as so many new mistakes is equalled only by the falsehood of calling Ferguson the *authority* for a fact which is astronomically proved, and which any other astronomer can ascertain now as well as he could then, *representing this fact as being no better proved*, than one on which Mr. Ferguson merely copied the common notions, without examination. When I tell you that new year's day was Sunday, is *my word* the authority on which that *fact* rests ?

But we ask pardon for following these sham-arguments so far. When Dr. Weeks fairly presents a valid objection, we will try to meet it. In the mean time, we call on him and the editors of the Evangelist to inform their hearers and readers that "Mr. Miller's theory," so called, stood many years before the question of the world's age was connected with it, and that it would still stand, even though a D. D. *should prove* that the world is not 6000 years old,—which he could not do without proving also that Dr. Weeks is mistaken in saying it is all left in uncertainty.

By spending all this labor to come to such a conclusion, Dr. Weeks has done as much towards demolishing Millerism as if he had amused himself in setting up 60 men of straw and knocking them down again, in order to overthrow a stone wall. Is this proper work for a D. D. and the right matter for a N. Y. Evangelist, when so much is to be done for the conversion of the "covetous," the "blasphemers," and the "false accusers" of these "last days ?" Is it preparing any one to meet the Judge ?

THE ALLIANCES, LITTLE HORN, ETC.

The present age is one of peculiar aspects. There are alliances, political, and ecclesiastical ; and the combinations are really anomalous. "MILLERISM" is the target. Among its opposers are found all grades and all classes. Although they *disagree* in every thing else, they all perfectly *agree* in opposing the doctrine of Christ's Speedy Coming. United in this opposition, we see Infidels, Universalists, drunkards, the profane—Protestants and Roman Catholics. Shoulder to shoulder, in one solid phalanx, like a band of brethren, they all work together—"*hail fellows well met*." All other considerations are lost sight of. Opposition to the doctrine of the speedy coming of Christ, is the bond of union—the party *Shibboleth*.

Why is it that Protestant evangelical Christians ! ! (so called) abandon all former land-marks, at the instance of the advent doctrine ? They will sooner give the whole ground to Infidels, Universalists, and Catholics, than come to the scriptural conclusion that Christ's coming is near. O ! it savors too much of a desire that the Lord should *delay his coming*.

We have too much reason to fear that the LITTLE HORN has sprinkled the Protestant Church with his emissaries. It is a principle with the Beast, (Papacy) that "*the end sanctifies the means* ;" and when the interests of the Pope can be better promoted, his Jesuits are recommended to qecome, *by profession*, Protestants ; yea, even *Protestan clergymen*. Take the Protestant Episcopal Church as an example. Dr. Pusey has evidently been laboring for years under Protestant colors, in cutting a channel from the Protestant river into the Catholic sea ; and the prospect is, that all, or nearly all of the water will be turned from its wonted course, and soon be swallowed up in the bosom of the Mother of Harlots. The pestiferous influence is not confined to the Protestant Episcopal Church. We have too much reason to fear, that emissaries of the same stamp with Dr. Pusey (Jesuits in disguise) are sprinkled through all the Protestant churches, laboring assiduously, by night and by day, to turn every stream in the same direction. That such is the case *politically*, does not remain a matter of doubt. To our own mind, it is *equally clear*, that such IS THE CASE ecclesiastically.

Of what does it savor, when ministers of the Protestant Church will follow the Roman Catholic mode of interpreting prophecy, to evade the coming of Christ ?—when, too, in prosecuting this discussion, they will declare that the Bishop (Pope) of Rome "*is a pastor of the fold of Christ ?*" ! ! ! This certainly smacks a good deal of favoritism toward "the Mother of the Abominations of the earth." The wily serpent is throwing his folds all around us, and for ourself, our only hope in eluding the craftily set snare of the Beast, is by the *speedy* and GLORIOUS epiphany of our Blessed Lord, when the Beast shall be destroyed and given to the burning flame. "Amen even so, come Lord Jesus ; come quickly."

TERRIBLE STORMS.

"Upon the earth trouble among the nations with perplexity : the sea and the waters shall roar."—*Luke* 21 : 25. *Beza's Translation.*

GREAT FLOOD.—Red River has suddenly overflowed her banks and spread wide over the low country on her borders. The pictures of distress which fill our exchange papers are horrible to read. Towns, villages and villas, have been swept off into the common ruin, and universal desolation meets the eye in all directions. Houses, barns, cotton gins and mills, float over the country. The accounts of the loss of life are almost incredible. Men, women and children were seen clinging to their once happy and secure homes, and their only hope of rescue, in the accidental aid of steamboats. —*Western Empire.*

We had but just laid down the papers describing the terrible disaster at Troy, in which 30 or 40 persons perished, with but a moment's warning, and the inundatiou on the Red River, in which 100 persons were hurried suddenly into eternity, when we are called to notice the terrible storms, which have carried consternation and distress over almost the whole of Europe. The Baptist Advocate notices it thus : "A hurricane of unusual violence was experienced on the Western coast of Europe, on the 12th of January. Sixty vessels were stranded and many lives lost."

In giving a slight index of the raging of the storm, we will begin on the coast of Ireland, extracting from the extended accounts in the Commercial Advertiser :

FRIGHTFUL LOSS OF LIFE IN IRELAND.—The most sweeping loss of life occurred on the coast of the county Down, in Dundrum Bay, among the shipping craft which belong to Newcastle and Annalong, a little fishing village near Kilkeel. The following communication, dated Newcastle, details the tragic result: "A most awful catastrophe has befallen this village—no fewer than *forty-six* fishermen, belonging to Newcastle, perished in the storm. Such a scene of desolation, lamentation and woe as this place presents has seldom been seen. But the melancholy calamity has not been confined to our immediate locality alone. A few miles farther up the coast, at Annalong, twenty-seven individuals were lost, making an aggregate of seventy-three! About twenty of the poor creatures belonging to this place, who were lost, have left wives and children who were entirely dependent upon them for maintenance; many others were the chief support of aged parents. As nearly as can be ascertained, sixty children have been left fatherless. Thus, along with the pangs of bereavement which the survivors have to suffer, the great bulk of them will, consequently, be reduced to the lowest state of destitution.

A letter from a lady in Newcastle, county of Down, says: "I now write to inform you of a most heart-rending calamity which happened here yesterday, and by which forty-six poor men have been lost, belonging to Newcastle, and thirty-seven belonging to Annalong —all fishermen! They went out in the morning, which was very fine, though there was a heavy swell; but at eleven A. M. the storm came on, and such a storm I never beheld. There were nine boats from here, and only two got back! I am just returned from visiting the wretched families, now left totally destitute, in the midst of the most inclement season. Many of them are without fire or food. I saw one woman who had lost three sons! Mothers, wives, children, and sisters —all involved in ruin and desolation. Do, my dearest uncle, procure me some help for those to whom I know to have *nothing but what I this day gave them.*"

On the Donegal coast, 25 lives were lost. Seventy fishing boats were lost off Galway Bay. The steamer Monk was lost in Caernarvon Bay, coast of Wales, with 30 souls.

The Percy steamer from Tynemouth to London, was totally wrecked in the gale off Tynemouth.

Loss of the Conqueror.—The coast of France was the scene of a melancholy catastrophe. Near the spot where the Reliance was wrecked a few weeks back, the Conqueror, Captain Duggan, a fine vessel, from Calcutta to London, with a valuable cargo, was driven on shore. On the night of the 13th January, she struck near Lionel, a small town on the French coast, about six miles from Merlioment, and immediately went to pieces. Out of seventy-eight persons, every soul on board was lost except a boy, one of the cuddy servants.

The Boulogne Gazette gives the following particulars, derived from the boy Abchurch, who was saved:

The sea and wind together were so awful, that during Thursday night and Friday, no sail could be kept on her. She was struck by such heavy seas, that, as the boy said, with a shudder, she shivered and shook all through her.

The current swept her to the fatal spot where she struck. When lights on the coast were seen, orders were given to make sail. No sooner were the sails loosed, than they were blown from the bolt-ropes like so many ribands; the vessel was at the mercy of the current, and in five minutes after, she was raised up by a tremendous billow, and flung on the sandbank with such violence that every person was thrown from their feet. This was at 10 o'clock at night.

For five minutes after this she remained firm as a rock, and motionless, during which time it was discovered that the neck of the rudder and the wheel had been smashed by the shock. All rushed on deck in their flannels and night clothes to seek refuge on the poop. There, indeed, was a distressing scene—mothers and children clasping each other in mute hope, husband encouraging the wife, the captain sustaining all by promises he felt to be delusive.

Thus the scene continued till about 12 o'clock.— About 2 there was a lull, when hope arose rapidly in every bosom, and all hands set to eagerly to clear away the long boat.

The sea still raged in all its might, the wind at intervals still kept up its power, all were huddled together, on the poop and in the bows, and they awaited the coming day with hope—a day that was to be the last for so many. When it broke the captain saw the surge sweeping towards the shore, the breaking billows in the distance, and was convinced their hope of safety was gone. Calmly he proposed to the ladies to trust themselves to God, and enter the cutter with the children. They did so mechanically and without hope, or a word of adieu.

She was cut from the davits, fell into the boiling surf around them, and was whirled stern foremost, astern of the vessel, and towards the shore. In about three minutes a roaring wave swept over the boat; Abchurch, on recovering the shock, found himself the only tenant of the frail barque. He looked around him, and saw Mrs. Thomson's little girl close to him. He seized her and pulled her in. On all sides lay the others floating.— The children and some ladies seemed supported by their clothes, but he was quickly hurried from the scene, holding the little girl in his arms, who asked where her mamma was. He replied, "In Heaven." She as quickly asked if they were going to England; when the boat having reached the breakers, was upset, and Abchurch had to struggle for his life. He managed to seize the painter, and by it the side of the boat, and once more got in. What afterward occurred he cannot say. The next act of consciousness was finding himself in the light-house on shore—the only individual saved.

Some idea of the tempest may be found by reading the following extract from a letter from a correspondent of the Boston Journal, who was on board a vessel belonging to that port, during the storm.

London, Jan. 29, 1843.—The beautiful barque Sharon, on her late tempestuous voyage to London, encountered a succession of gales of wind which knocked her about like a feather upon the ocean, and placed her in a number of most perilous positions, particularly after entering the English Channel. It was our misfortune to reach it just before the commencement of the most terrible hurricane that they have experienced here for a long term of years. The water was lifted from the surface literally in sheets, and would come round the bow and stern in the eddy, wind to leeward, and then to windward, with force sufficient to put out the eyes of those who had vainly sought that side for shelter.

The writer of this passed some years in the West Indies, when he made a more intimate acquaintance than was desirable with the gulf gales, which are called on the Mexican coast, Northers. All, who have been there, well know the force of them and their long duration. It was in of these winds that the U. S. ship of war Hornet went down with all on board, which I have reason to remember, being at that time but one hundred miles to leeward of her. Had I been told that it would be my fate in after years, to encounter one more furious, I should have laughed at the idea as wholly visionary. Yet such is the fact.

At midnight, in the height of this channel gale, saw land on the English coast, dead to leeward two miles distant. After 4 hours intense anxiety and suspense, the sea making a complete highway over us, causing the ship to roll and surge tremendously, starting the bulwarks, washing away all that was moveable on deck— expecting to be broken up upon the breakers, upon which a biscuit could have been thrown from the deck, we were delighted to find that she had clung on so well that we were almost clear of danger. A sudden favorable change of the wind soon followed, which enabled us to head off shore, and we drew once more a good long breath.

Had not the Sharon been built in a most thoroughly strong manner, of the very best materials, and proved a remarkably fast sailer, we must inevitably have been lost. Had she proved no more than what is understood by the term "fair sailer," shipwreck and its attendant horrors must have been our portion. The following is a proof of its severity. The New York packet-ship Switzerland, homeward bound, was blown, making a clean drift, from Portsmouth, which port she left the day before it commenced, back to the Downs, a distance little short of one hundred and fifty miles. We saw, ourselves, a number of square-rigged vessels with their sails flying in ribbons, with loss of spars, &c.

The gale was very severe on the Mediterranean.

The Douro, of Liverpool, registered as 400 tons burden, with a valuable cargo on board, was totally lost, with all her crew, on the night of Thursday, on the rocks at the westward of the Scilly Islands.

The wind raged with such violence at Genoa during several days, that the inhabitants residing near the pier were obliged to abandon their houses, where their lives were in danger. Several vessels were thrown on the Italian coast.

These storms have not been confined to the ocean. The Boston Transcript of Feb. 22 says:

Tremendous and Continued Storms, have, in recent months, visited many parts of the European continent, and done much injury to towns, villages and cities. Russia, France, Switzerland, and Italy, have suffered severely both from snow and rain.

According to a Russian journal, the Black Sea was visited toward the close of the year, by the most awful storms. During the month of November, and the first fortnight of December, thirty vessels of different sizes were completely lost, and seventy-five very seriously damaged.

The storms in *France* have been frightful, ending in terrible inundations. A Bordeaux paper of the 20th says: "We have just received the sad news that Baron Caon, and seventeen persons, who were with him in a mill, in a stream near Mont-de-Marson, have been all swept away and drowned.

A letter from Dax, in the Landes, states that the river Adour, by its torrent, has carried away so many houses and buildings, that upward of three hundred families are left without bread or shelter.

In Switzerland, it is stated that so much snow has not fallen within the memory of man. In some places it is 14 to 15 feet deep. The paths to the houses in the mountains have been blocked up, and many of the inhabitants are without food for themselves and their cattle. At the village of Marbote an avalanche destroyed several buildings, and killed many head of cattle.

The Patriot of the Alps, contains a letter from Valbonnais, of the 16th, which states that the village of Valsenestre, commune of Valjouffrey, has just been destroyed by an avalanche, which fell at four in the morning, when all the inhabitants were in bed. Out of 35 houses which composed the village, 26 are at present, with their occupants, buried beneath the mass of snow.

In Italy the agitation of the sea has been very destructive. A private letter dated from Marseilles, states "that the poor of the hamlets in France have suffered severely from the inundations—their houses being swept away, and their intellects being disordered by fright."

"DISTRESS OF NATIONS."

Suffering Poor.—A writer in the Sheffield Independent makes a strong appeal in behalf of the suffering poor during the present winter. He represents the destitution to be wide-spread and great. An instance is mentioned as passing under his own observation, of an Englishman, strong, hardy and mature—a Christian withal—fainting and falling to the ground, lacerating his face with the stones near him, and remaining a long time insensible to all around, solely from the want of food. He mentions another case in which a man, his wife and three children were several days without food or fuel, or even a bed whereon to repose.—*Com. Adv.*

Great Fire at Java.—The following is an extract of a letter from Sourabaya, dated September 10, 1842: "Yesterday we had a most destructive fire in the centre of the town, and about one thousand houses, as far as we can learn, have been destroyed, and property to a large amount."

Distress in Virginia.—Ruin and devastation are pervading our whole country. A negro man about forty, sold in the county of Amelia, day before yesterday, for $80, a good cart and yoke of young oxen for $7, and yesterday, a young man for $186, and a man's crop of tobacco for the pitiful sum of 35 cents per hundred. The sheriff of that county has upwards of 100 negroes encamped under bush huts, waiting the day of sacrifice.

The following are items from the late foreign news:

Portugal.—The commercial accounts are very gloomy, and if what is stated be true, the country is on the eve of bankruptcy. The poorer classes are enduring intense suffering, both at Lisbon and Oporto.

Spain.—The regent has dissolved the Cortes, which strengthens the belief that the spirit of revolt had not been confined to Barcelona. The new Cortes are to meet in April, till which time the control of government will remain with the regent and his ministers.

The yearly expenses of the Spanish Government have been sixty millions, and their receipts but forty millions. In Great Britain, there has been a deficiency of nearly $5,000,000 in a single quarter.

Distress and Anarchy.—Times have arrived at such a deplorable pitch in Mississippi, that the citizens in some places have held meetings and passed resolutions that no more property belonging to the citizens should be exposed to public sale to satisfy executions. —*Salem (Ala.) Free Press.*

THE THINGS THAT ARE COMING UPON THE EARTH.

FROM AN ENGLISH TRACT—BY THOS. SMITH. JUST PUBLISHED.

The Midnight Cry is sounding in many parts of England, Scotland and Ireland. Thomas Smith, is a well known Philanthropist. Without any reference to the periods which terminate in 1843, he believes that Christ's coming is now even at the doors.

> "We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light shining in a dark place."-St. Peter.

But some, in our age, agree not with St. Peter. They say in effect, as follows :—"Ye have also a most uncertain, mysterious, unintelligible word of prophecy, whereunto ye will do well not to take much heed, as it is a dark and cloudy spot in a region where all else is light : set it aside therefore, till a brighter day shall dawn upon you."

I trust, however, dear reader, that *you* will be disposed to think that St. Peter spoke the truth. If so, I invite you to accompany me, with a steady, prayerful step, and let us glance at *things to come.*

And it is quite time for such inquiry. More than eighteen hundred years ago, the following words were uttered by two angels, just at the conclusion of the first visit of our Lord Jesus Christ. "Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*" And from this time forward, the Apostles devoted all their energies to persuade men "to turn to God from idols, to serve the true and living God, and to *wait for his Son from heaven.*" And on one occasion, St. Peter spoke as follows :—"And he shall send Jesus Christ, which before was preached to you, whom the heavens must receive until the times of restitution of all things." Reader, have you ever asked what is the meaning of the last words of that sentence ; what is meant by the "*times of restitution ?*" You have heard of the "*times of the Gentiles ;*" and perhaps you know that these times have now lasted more than two thousand years. But when are *the times of restitution ?* Are they after the end of the world ? If *not*, they of course must be *before* the end of the world. And if before it, then, what is the meaning of the declaration —"He shall send Jesus Christ, whom the heavens must receive until"—*when ?* till after those times of restitution ? till the end of those times ?—no ; but "*until the times* of restitution !"—that is until those times arrive. If I should say, that the autumn continues until the times of winter, would you understand me to mean, that it continues until *the end of the times* of winter ? No, that would be until the times of *spring.* You could not so misunderstand me. Or, if I should say that, oppression will continue in the world until the times of the universal establishment of true religion, would you suppose I meant until those happy times shall be ended ? No, you would see clearly that I meant, until those times *arrive.* What means then this declaration of St. Peter, "whom the heavens must receive, *until the times* of restitution of all things ?"

Now there can be no millennium, nor any times of restitution of all things, until the "mystery of iniquity" shall cease to work, and the "man of sin" shall be destroyed. But how is that destruction effected ? St. Paul describes it as follows :—"The Lord Jesus shall be *revealed from heaven with his mighty angels, in flaming fire,* taking vengeance on them that know not God," but "that day shall not come except there be a falling away first, and that man of sin be revealed,—whom the Lord shall consume by the spirit of his mouth, and *destroy by the brightness of his coming.*" 2nd Thess 1 : 7, to chap 2 : 8. Antichrist is to be destroyed, then, by the brightness of Christ's coming in flaming fire, with his holy angels. But how then can his coming be at the end of the world ? how can it be after the millennium ? Can we have a millennium with anti-christ in existence, and the mystery of iniquity still working ? Impossible ! And yet the millennium must take place, and conclude, and after that "a little season" also intervene, before the *last* judgment. This passage is exceedingly plain, and to the point.

Again, on one occasion the disciples of our Lord asked specially concerning this solemn and great event. When our Lord had said, at the conclusion of his final sermon to the Jews, "your house is left unto you desolate : verily I say unto you, *ye shall not see me henceforth until ye say* Blessed is he that cometh in the name of the Lord ;" he departed from the temple, and never entered it again. The Jews, many of whom, some time previously to this, had cried, "Hosanna, blessed is he that cometh," &c., now took counsel against the Lord, and they crucified him only two days afterwards. They did not say "Blessed," &c. during those two days. The disciples, however, appear to have been astonished at the Saviour's words, and as he had also on leaving the temple told them that it should be destroyed, they said to him as soon as they were alone, "*Tell us when shall these things be ? and what shall be the sign of thy coming,* [when the Jews should see him again, and say "Blessed," &c.] *and of the end of the age ?*"* Now mark the answer, as recorded by St Matthew, and St. Luke. When their accounts are compared, the sum of the Lord's answer is as follows :—"When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. There shall be great distress in the land, and wrath upon this people, (the Jews) and they shall fall by the edge of the sword, shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS, there shall be signs in the sun and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming upon the earth ; for the powers of heaven shall be shaken ; *and* THEN *shalt they see the Son of man coming in a cloud with power and great glory.*" The second advent of the Lord from heaven, then, is *immediately*, not a "thousand years" after the tribulation which commenced when Jerusalem was destroyed, and which lasts until the times of the Gentiles are fulfilled, and *then* Jerusalem is no longer trodden down of the Gentiles, and THEN the Jews see the Lord again, and say, "Blessed is he that cometh in the name of the Lord." The popular notion, therefore, that the second coming of Christ is not until after the millennium, and not until the end of the world, is a complete delusion !

And now, dear reader, allow the Bible to pour its light upon your mind respecting these things to come. * * * "*Then* shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send forth his angels," etc.

Then will all that are alive, and remain until the coming of the Lord, be caught up to meet him in the air. 1 Thess. 4 : 17. Then shall "two be in the field, &c. ; the one shall be taken, and the other left." For "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Matt. 24 : 31, 40, and 41. All *these*, *i. e.* the elect, will be accounted "worthy to escape all those things which shall come to pass" in the world, immediately thereupon.

"But this we say unto you by the word of the Lord, that we which are alive and remain, will not prevent," that is *anticipate* "them which are asleep," in Jesus. The dead in Christ shall rise before the living in Christ are caught up. 1 Thess. 4 : 15. This is the *first resurrection ;* and it is spoken of also by St. John. First, he heard in heaven the following song—"Thou hast redeemed us unto God by thy blood out of every kindred and tongue, and people and nation ; and hast made us kings and priests to God, and *we shall reign on the earth.*" But St. John saw these souls once more—"And *they lived* and reigned with Christ a thousand years. But *the rest of the dead lived not again until the thousand years were finished.*" First, it was said "we *shall reign* on the earth," then *they lived* and reigned with Christ. And St. John tells us what this meant. *This is the first resurrection.* This also explains those words of St Paul, "Every man in his own order, Christ the first fruits, afterwards *they which are Christ's,*" not those which are not Christ's, "at his coming." The rest of the dead live not again until the thousand years are finished.

Consequently, Christ will "judge the quick and the dead at his appearing and kingdom." Of the *quick*, he will judge who of them are worthy to be caught up to meet him, and to escape those things which shall come to pass. And of the *dead*, he will determine who of them are "worthy to obtain that age, (*aiōnos*,) and the resurrection from the dead. At the *last* and general resurrection, those that are accounted unworthy to attain to the *first* shall also live again, and they also shall be present at the general judgment, which will take place after the thousand years, and at the end of the world. Rev. 29 : 7 to 15.

"When the Son of Man shall come in his glory," immediately after that tribulation &c., "then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them,"—how ? "as a shepherd divideth his sheep from the goats." A shepherd, when he divideth the sheep from the goats, "calleth his own sheep by name, and *leadeth them out,*" and "when he *putteth forth* his own sheep, he *goeth before* them, and the sheep *follow* him ; for they know his voice." *Thus* will he gather together his elect from the four winds. *Thus* will two be in the field, or in one bed, or at the mill, or on the housetop, the one taken and the other left.

Then comes the punishment of those that are left. See Rev. 16 and 17, &c.

Reader, do you say "This is mysterious !" It *is* mysterious. But remember, that "in the days of the seventh angel, when he *shall begin to sound,*" (and from Rev. 11 : 15, you will find that he begins to sound just the commencement of the millennium,) shall this mystery of God be fulfilled." And all that is mysterious now, will then be clear and plain. Wait awhile ! Only BE READY ! —and you shall see.

Predictions of these great events were uttered by the mouths of all the holy prophets since the world began. We repeat this—it is important. Predictions respecting these times of restitution, and this mystery of God, have been spoken by the mouths of all the holy prophets since the world began. Many of them are of course mysterious, otherwise the events would be no longer a *mystery.* Such perhaps, are Balaam's noted prophecy, Num. 24 : 15 to 19 ; and the "last words of David ;" 2 Sam. 23 : 1 to 6. (The reader will be richly rewarded for the time it will cost, in turning to all the passages named, and reading them in full.)

The following are brief specimens of these predictions :—

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey ; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger ; for all the earth shall be devoured with the fire of my jealousy. For THEN *will I turn to the people a pure language,* that they may all call upon the name of the Lord to serve him with one consent." Zeph. 3 : 8, 9.

"Behold the day of the Lord cometh ; and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against these nations. And *the Lord my God shall come, and all the saints with him. And the Lord shall be king over all the earth ;* in that day there shall be one Lord, and his name one." See Zec. 14th.

"Behold in those days, and in that time when I shall bring again the captivity of Judah to Jerusalem, I will also gather all nations. Let the heathen be wakened and come up to the valley of Jehosaphat ; for there will I sit and judge all the heathen round about, for the day of the Lord is near in the valley of decision. Multitudes, multitudes in the valley of decision : the sun and moon shall be darkened. etc. *Then* shall Jerusalem be holy. And it shall come to pass in that day that the mountains shall drop down new wine," etc. Joel 3.

And now, dear reader, ponder the tremendous scenes that are fast approaching. There is already on earth, unusual distress of nations. The coming of the Lord draws nigh. And then shall appear the sign of the Son of Man in heaven ; and then shall they see the Son of Man coming in the clouds of heaven, with power and great glory. Then will the dead in Christ be accounted worthy the first resurrection, and then will the living in Christ be changed, and caught up, and thus escape the things that come upon the earth. Then will the "Man of Sin" be taken and destroyed. Then will "seven vials full of the wrath of God" be poured upon the earth. Then will the *vine* of the world's wickedness be "cast into the great winepress of the wrath of God." Then will the whole earth be devoured with the fire of His jealousy : and THEN will He turn upon those that escape, a pure language, that they may serve Him with one consent.

Dear reader, these things are fast approaching. They *may be* close at hand. Oh, dream no longer of an intervening thousand years. Hearken ! what is that cry ? "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." This cry is already being raised in a thousand different and distant towns, in various nations, and it is echoing swiftly round the world. Dear reader, *are you ready ?* Let me earnestly exhort you, without delay,

1st. Give up yourself into the hand of your great Creator. Turn to him. Cease to do evil. Pour out your soul to God. Implore his mercy. Behold the Lamb of God, and let him take away your sins. He is gracious still. Venture upon his mercy. Be assured that he will not deceive you. Believe, believe, and live !

2d. Rest not without an abiding, satisfactory evidence that your transgressions are forgiven. You may, and you must *know your sins forgiven.* As you would be saved, make sure of this. Beware of delusive hopes, and dangerous uncertainty. By all means, have your light burning. Forfeit your life, rather than your communion with God.

3d. Turn away from the world. It is doomed. Have done with it, and all its vanities and cares. You must look away from it, or it will draw you down to death. Look upwards. Lean on your Savior only. Lean *there*, and you are safe.

4th. And then strive to glorify your God with all your powers. If you have property, devote it instantly to God. Prepare for the appearing of the Lord. Send your treasure and your heart to heaven. Try also to save the souls of all around you. Instruct, rebuke, entreat, warn and invite. Scatter the seeds of truth, and light, and life on every hand. In short, be dead unto the world and sin. Live in God. Live in heaven. So shall you be filled with consolation, and blessed with great success. And when the Lord descends, you shall be deemed "worthy to escape *these things that shall come upon the world.*" Be it so. Amen.

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* The original is *aionos*, from *aion*, and the meaning is not properly "world" but *age.* So nearly all scholars are agreed.

THE TURKISH GOVERNMENT IS A CORPSE.

So said the Eastern correspondent of the New York Observer, in 1841. This was not the case in the early part of 1840. Then the Sultan at Constantinople managed the affairs of his empire in his own way. His empire was indeed weakened, but the dominion still remained at Constantinople. Mehemet Ali himself, whose ambition has caused so much trouble in the empire, did not pretend to control even the internal affairs of Egypt, his own pashalic. When the address of the World's Anti-Slavery Convention was presented to Mehemet, he expressed his willingness to act in the matter, but said *he could do nothing*, they "must go to the heads of religion at Constantinople," that is, to the Sultan.

Since the fact has been made so plain that the departure of Ottoman Supremacy marks the end of the sixth trumpet, and the ushering in of the seventh, in the days of which the mystery of God shall be finished, and the dead be judged, many have undertaken to deny that the supremacy has departed. But let us look at the present state of Turkey, as impartial witnesses now give us the facts. We clip the following from a late Baptist Advocate :—

"Present Condition of Turkey.—A correspondent of one of our exchange papers makes the following remarks upon the present condition of the Ottomon Empire :—

"'The most *deplorable anarchy* prevails in Turkey. The European powers thought to strengthen the Ottoman Empire by an armed interference in their internal quarrels, but they have only added fuel to the flame. *Turkey is in the agonies of dissolution* and will soon be a mere corpse. One of the provinces under her protection, *Servia*, has been lately revolutionized, and its reigning prince dethroned. The Government at Constantinople acquiesces, because IT IS TOO FEEBLE TO OPPOSE THE REVOLUTION. In *Syria*, the same anarchy. The Druses and the Christians of Mount Lebanon are a prey to perpetual wars, and obey no superior authority. No law, no safety, no security for property in this unhappy country What does the Sultan do? He promises to act against the rebels, but he does not Is it not a sign that the *last hour* IS COME for the followers of Mahomet?'"

So manifest is this fact, that one of our political neighbors remarks as follows :—

"The Ottoman Power.—It is an interesting fact in the history of the world, that Turkey, once the terror of Christendom, has now reached a point in which its greatness seems to have passed away forever. The dominion of the Turks, established by the sword, has been so much weakened by the sword, by the advantages which knowledge places in the hands of civilized nations, by the radical defects inherent in an incorrigible despotism, and a religion founded in falsehood, that their national existence is only perpetuated *by the suffrage of the Christian powers*, which press on their frontiers on every side

"The preponderance of Russia in the Cabinet of the Sultan, has been steadily on the increase ever since the era of 1840. Recent intelligence apprises us, that the inclinations of the Russian Ambassador are consulted by the Turkish authorities with *trembling solicitude* in every emergency. No nomination to the higher offices of the state is made, without an attempt to ascertain in the first place, whether the appointment will be pleasing to the Autocrat of the Russias. No diplomatic net was ever woven with greater cunning than that in which Russia has entangled her once formidable, but *now helpless* rival —*Gazette and Advertiser* (*Williamsburgh*) *Feb.* 15.

Another illustrative sign is found in the late foreign news. The news about a month ago, was thus stated by the political newspapers.

"Syria.—The Levant mail brings intelligence to the middle of November. The news from Syria is alarming. The Sheik Seeble Harien has escaped from the hands of the Ottomans, where he was detained on political affairs, and gone among the Druses and Maronites."

The latest intelligence which arrived here Feb. 18, is thus announced :—

"The Syrian question has been settled on the basis wished for by the Five Powers. Russia and Great Britain are to mediate between Turkey and Persia."—*Tribune.*

It would seem from this, as if the *wishes* of the allied powers, are law in Turkey.

Thus, in addition to the abundant evidence already published, spontaneous testimonies to the fact that the dominion is gone come pouring upon us. There has never been a fulfilment of prophecy which has not been the subject of cavil. Reader, will *you* cavil, when the proof is so clear that the LAST TRUMP is now ready to sound!

LETTERS RECEIVED.

A Postmaster in Pennsylvania writes :

"I have distributed all the numbers you were so kind as to send me, except a few of the "Clue to the Time." Both volumes of the bound Midnight Cry are now out. I lend them such a length of time to each person. There has been such a call for them, that I have had to limit the time very short."

ALBANY, N. Y.

Brother Morley writes :

"There is the most glorious revival in this city ever known. The last Sabbath, it is reported, that so few attended the Universalist church (which before has had a good congregation), the pastor went home without preaching It is supposed that, during the last seven weeks, about two thousand persons have been converted in this city. The Lord is making a short work in the earth, cut short in righteousness. The angel is rapidly sealing the last ones for glory. C. M."

VERMONT.

A Postmaster writes from N. Wardsboro :

"Mr. J. V. Himes,—*Dear Sir:* I have been examining one of your 'Midnight Crys,' that came to my office for Rev. C. R. Harding, and I find it very instructing For that reason I send you two dollars, and you will send me five copies for three months, according to advertisement.

"Brother Chandler has given a course of lectures here, which have brought many professors to look about themselves, and many sinners too, who now give good evidence of true conversion. I say *Brother Chandler*, because I believe him to be a true Christian, and where I meet such a man I can take his hand as a *brother*.

"It is thought that over two hundred have been converted and reclaimed from a backslidden state in this village and vicinity within the last four weeks. It is a general opinion, that brother Chandler's labors have been abundantly blessed. Let God have all the praise.

Yours, very respectfully,
G. H. Lawton, P. M."

A Postmaster, enclosing $2 from Kentucky, writes :

"Please send the worth of it in your best publications. Would to God, every man on earth had read even as much as I have, on this all-important subject, the last two or three weeks. I feel deeply on this subject. I mourn over my fellow-men, for their stupidity and carelessness. Many will not investigate. If it was a matter of dollars and cents, how eagerly would they lay hold of it. Were I able, I would not send you one dollar, but a hundred. Till the Lord shall come, I will pray for the success of this good cause"

FROM D. PLUMB, UTICA, N. Y.

Brother Southard,—Since brother Miller and Himes were here, the Lord has been carrying on a gracious work among us. We have had meetings every night, and crowded houses. Many have found peace with God, and the number of believers in the speedy advent of our Lord has constantly increased. Holiness is the theme of all who are looking for their coming Lord. As the place of worship where we usually met was found too strait for us, we have leased the large church in which brother Miller gave his lectures, which is generally well filled.

The Midnight Cry is sounding through this whole region. I have lectured in several adjacent places, in two or three of which, God has set his seal to the word, and the work of the Lord is going on. Revivals are extensive through the whole of Central New York, principally the fruit of the doctrine of the advent nigh. In Chenango County, through the labors of several brethren and sisters from Connecticut, I am informed by brother W. D. Fuller, who is one of the company, that *five* or *six hundred* souls have been converted to God in a short period. Through the instrumentality of *one sister*, more than two hundred have been brought to Christ. May the Lord extend the cry to the ends of the earth, and a slumbering world prepare for the "Day of God."

Yours, in hope of the "glorious appearing,"
Utica, February 21, 1843. David Plumb.

An eminent clergyman in Western New York, in a private letter to his son in this city, says :

"Should friend Miller's interpretation prove true, I hope we shall be still happier in each other, and in our blessed Lord at his coming. We have heard several lectures, read a few numbers of the Cry, and the pamphlet which you sent us, with much interest. The theory is certainly worthy of serious consideration, and I think all who ridicule it are very unwise. I have for some years been inclined to the opinion that the first resurrection will be at the commencement of the millennium, and Mr. Miller's reckoning of time is at least very plausible. Besides, the present is a very extraordinary period. It seems as though the world was urged forward to finish its work, as though conscious that time was short, and it appears to me that the end draws near. It would be well to have our lamps well trimmed and burning, and be ready to meet the Bridegroom, even the present year. E. G.

WESTERN NEW YORK.

The following is an extract from the letter of a Methodist Minister of Western N. Y. to whom we have sent a few publications, on the Advent nigh.

Dear Bro. Fleming.—It appears to me that some awful event is about to take place, but what it is I know not, for there are corruptions in our governments, and divisions in Church and state, and tyranny and oppression are prevailing, and threatened judgments are hanging over our land ; and what will be the event I cannot tell, but it seems that God is preparing a way for his coming. A young man has lately come into Palmyra from the eastern states, a believer in Mr. Miller's calculations. He is a Methodist preacher. He commenced lecturing there on the subject, and a reformation broke out, and at the last intelligence, there were five hundred converted, as near as they could ascertain. and the work still in progress.—He next went to Port Gibson, and a great work is going on there. All the village are being converted. In Vienna also the same work is going on. It goes like fire in a dry stubble. At Vienna last Sabbath 80 joined the M. E. Church. There were to be seen, seated in the body of the Church, all at once, 120 young converts. This work is not in vain. God is preparing the way for some extraordinary event. I know not what it is ; but I think there is to be a great overturn in Church, or State, or perhaps both ; it may be some dreadful calamity in the natural world, and perhaps the day of judgment is near at hand.

O my brother, let us watch, and pray, be sober, looking for the coming of the Lord. May God bless you for ever.

I am yours,
Ebenezer Benham.

We rejoice that our aged and highly esteemed brother begins to see the tokens of what is soon to take place.—We think by a little more careful examination of the matter, he will not be at a loss to know, to his own satisfaction, what the character of the event soon to burst upon us is ; for "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

PRIVATE LETTER

To a Methodist minister in Western New York.

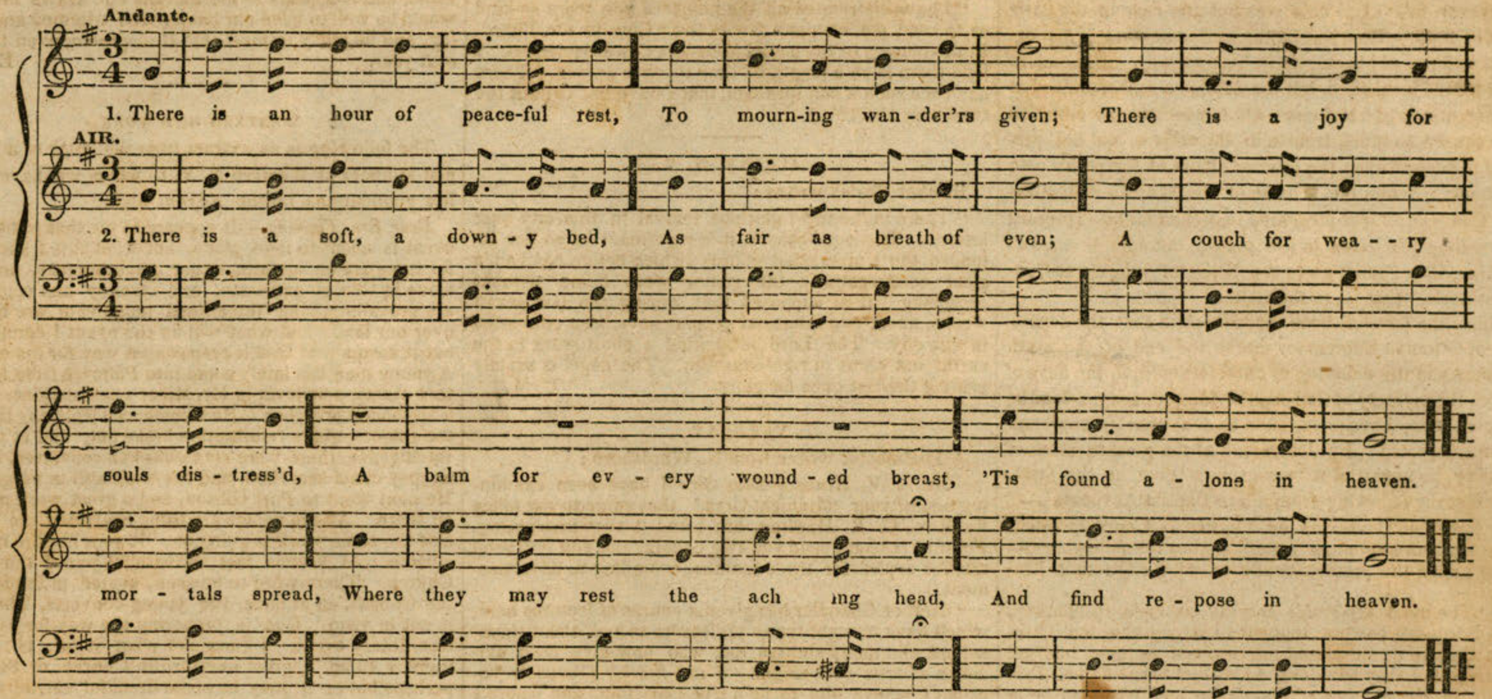
Dear Brother Benham,—As the question on the Second Coming of Christ *now* stands, it is not a matter of dispute, about two fixed points, to ascertain which is right, —for our opponents have no fixed points, and deny *us* the right of having any. But why has God, who never speaks superfluously, given prophetic numbers, if they are not for our instruction? They are either *useless*, or have a specific—definite meaning. They *cannot* be useless. And if they have a definite meaning, they are to be definitely understood ; else they are useless!

One strong argument in favor of the views we take of the subject, is, that by altering the application of the numbers from the points of time where we fix them, we can find no historic events at other periods fully answering to the prophecy; but as *we* view them, we do. Again, God has no doubt designed that prophecy should have but one perfect fulfilment—and has so arranged the subject, that there will not be a harmony of the whole, in any application of it, but the right one.

The subject of prophecy is like an ingeniously wrought, and greatly ramified machine, which can only be put together by doing it perfectly right ; and when every part is made to harmonize with the whole, it is an evidence that it is rightly put together.

This discussion partakes of a character differing very widely from all other questions of theological dispute. Our opponents, as a general thing, act as though they thought it quite sufficient to demolish our theory, without offering to give us any thing in the place of it. They take the ground that we are not to know any thing about the subject. How, then, in the name of common sense, I ask, do they know, but we, though it may be by mere dint of circumstance, are right? If a man says my balances are false, he must suppose a *known and acknowledged standard*. And to prove mine false, he must bring them to the test, by those that are perfect. Just so in this matter. If it be shown that our views on Chronology or on the Second Coming of Christ are false, it must be done by giving to the public *right*, and evidently *right* views of the subject. A learned divine in our city has just been laboring in two studied lectures to prove Mr. Miller's Chronology wrong, and then in conclusion says, he thinks that God has wisely hid the true Chro-

HEAVENLY REST.


Andante.
1. There is an hour of peace-ful rest, To mourn-ing wan-der'rs given; There is a joy for souls dis-tress'd, A balm for ev-ery wound-ed breast, 'Tis found a-lone in heaven.
AIR.
2. There is a soft, a down-y bed, As fair as breath of even; A couch for wea--ry mor-tals spread, Where they may rest the ach-ing head, And find re-pose in heaven.

3 There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear—but heaven.

4 There faith lifts up the tearless eye,
To brighter prospects given;
It views the tempest passing by,
Sees evening shadows quickly fly,
And all serene—in heaven.

5 There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom:—
Beyond the dark, the narrow tomb
Appears the dawn of heaven.

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nology from mortals, and that it is not to be understood! This is certainly beating the air. How does he know Mr. Miller's Chronology is *wrong*, if God has so hid the matter that we cannot know what is *right*! Certainly he cannot hope to find a solution of this problem, either by history or mathematics. In what an awkward position does a pride of opinion frequently place a man!

Yours affectionately, L. D. FLEMING.
Newark, N. J., Feb. 20th, 1843.

LIGHT SHINING IN NEW ORLEANS.

We make the following extract from a letter written by a gentleman who resides at New Orleans, to his father residing at Newark, N. J. The father had sent him the Midnight Cry, and other publications, the effect of which will be understood by what he writes. He was a Universalist, but has come to the light. He says:

"The papers are doing a great deal of good. I circulated them, and some have been convinced. A Methodist minister is now examining them. May they be like 'the little leaven.' * * * If any of the preachers (of the Second Advent) would come as far south as New Orleans, we would give them a *cordial reception*. It is a work of unutterable importance. How many are engaged in the affairs of this wicked world! O may they be aroused from their situation, and be led to believe and receive the Savior. I shall do all I can, and others who have believed through the examination of the papers you sent me, are striving to convince the people, and I believe our efforts will be blessed."

He says, in another part of the letter:

"I have examined the subject closely, and cannot see how any one can *examine* and *understand* the evidence (of Christ's second coming) without being convinced."

Who will go and give the Midnight Cry in New Orleans? A door is now open to carry this great subject into the Babylon of America. In that warm climate our Great Tent might be brought into requisition. Where is the band of brethren who will go and devote the last remnant of time in the sunny South? And where are the stewards of the Lord's goods, who will aid in this important mission? What is done, must be done quickly.

TRIALS.

"Think it not strange concerning the fiery trial which is to try you."—*Peter*.

Many are inclined to wonder at the severe trials which they encounter. Let them listen to Rev, J. Newton:

"A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork withinside would be unnoticed and unknown, without something to put it in motion without. Nor would our graces grow, unless they were called into exercise; the trials and difficulties we meet with not only prove but also strengthen the graces of the Spirit. If a person were always to sit still, without making use of his legs or arms, he would probably soon lose the power of moving his limbs at all; but by walking and working, he becomes strong and active."

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

1. Miller's Life and Views. 37 1-2 cts.
2. Lectures on the Second Coming of Christ. 37 1-2 cents.
3. Exposition of the 24th of Matthew and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
5. Litch's Address to the Clergy on the Second Advent. 18 3-4 cts.
6. Miller on the True Inheritance of the Saints, and the Twelve Hundred and Sixty Days of Daniel and John. 12 1-2 cents.
7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
8. The Present Crisis, by Rev. John Hooper, of England. 10 cts.
9. Miller on the Cleansing of the Sanctuary. cts.
10. Letter to Every Body. By an English Author. "Behold I come quickly." 6 cents.
11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2.
13. Miller's Review of Dimmick's discourse, "*the End Not Yet.*"—10 cts.
14. Miller on the Typical Sabbaths 10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cents.
16. A Wonderful and Horrible thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I.—31 cents.
20. " " " Vol. II.—37 1-2 cts.
21. The Kingdom of God. By William Miller.—6 1-4 cents.
22. Miller's reply to Stuart.—12 1-2 cts.
23. Judaism Overthrown. By J. Litch.—6 1-4.

Also Review of Morris' Modern Chiliasm. By S. Bliss. 25 cts.
A Synopsis of the views of those who look for the Coming of the Lord Jesus Christ in 1843. By H. B. Skinner. 15 cts.
Review of Dimmick's discourse. By J. S. W.—10 cts.
The Marriage Supper of the Lamb, together with Daniel's Vision's harmonized and explained. By N. Hervey. 12 1-2.
American 2nd Advent Views. By H. Jones. 75 cents.
Review of Roberts's Sermon. By L. D. Fleming 3 cts.
Reports of Several 2nd Advent Conferences —
Setts 2nd Advent Tracts. 12 Nos. 37 1-2.
Bible Student's Manuals, 37 1-2 cts.
Millennial Harps. 37 1-2 cts.
" Musings, 20 cts.
Polyglott Bibles—Testaments. 1 00.
Chronological Chart of the Visions of Daniel and John.
" " of the World and the Visions of Daniel.
" " " on Letter Paper.
Miller's rules of Bible Interpretation, on do.

Also The Daily Midnight Cry—
Bound 26 Nos. 50 cts.
" in Setts, unbound, 37 1-2 cts.
Voice of Warning, Great Crisis, City Watchman's Alarm, Clue to the Time, &c., in any quantity.

Those who receive this paper are requested to lend it to the readers of the New York Observer, Evangelist, Baptist Advocate, Christian Advocate and Journal, Christian Watchman, and Christian Reflector.

THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, MARCH 10, 1843. Nos. 5 & 6.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

EXAMINATION OF

The Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecy.

THE Lectures of Rev. N. Colver, the substance of which were first preached in his own pulpit, and again in the Marlboro' Chapel, are now published in a small 24mo. tract, entitled, "The Prophecy of Daniel *literally fulfilled;* considered in three lectures." We listened to their delivery on both of those occasions, and intended to have reviewed them; but we are now satisfied that the tract carries within itself its own antidote. Our object at this time will be only to point out some of its many inconsistencies.

It is prefaced by a request for its publication from T. Gilbert, P. Gill, and N. Hill, that others may share in their "*increased pleasure* in reading the Scriptures." Doubtless it would add to the pleasure of many to have it proved that the Scriptures contain no intimation of Christ's coming.

The first lecture consists mostly in an attempt to show that if the days of Daniel are to be understood as years, that there are many instances in the Bible where days are used, which to understand as years, would lead to an absurdity. As no one claims that in *any* of those instances, days are to be so understood, we shall have no occasion to dwell on that argument. Because *days* are to be understood as *days*, where all admit they are to be so understood, and because there it would be absurd to understand them differently it does not follow, that where prophetic time can only be understood a day for a year, that it would be also absurd.

With regard to "prophetic time," we fully adopt the rule laid down by Prof. Stuart, in his "Hints," p. 68, that "every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, primary, and literal sense, unless *good reasons* can be given why it should be tropically understood." By this rule, a *day*, in Scripture, always denotes a *day*, and a *year* a *year*, unless such *good reason* can be given. If therefore we find that a series of events *were not*, and *could not* have been fulfilled in the *literal days* specified, we have *good reason* to prove that they are to be *tropically* understood. The question then arises, What is a day ever used in the Bible as a type of? On turning to Num. xiv. 34, and Ezek. iv. 5, 6, we find that a day is used as a type of a year. Therefore, when we are, from the necessity of the case, obliged to understand the days tropically, we know that if they are a *type*, they are a type of *years*.

When any prophecy is given in plain and obvious language, we generally find that the time is literal time. But when all the events of the vision are foretold, under *types* and *symbols*, like the visions of Daniel, and it can be shown that they cannot have been fulfilled in literal *days*, we know that the time, as well as the events, must also have been given by a *type;* and we accordingly interpret it by the *Bible rule* for all such cases. Also, when it can be demonstrated, that a part of any prophetic period has been fulfilled in *years*, the rational inference is, that the remainder of the same period will be fulfilled in *like manner*.

Mr. Colver says, of the prophetic *days*, in Daniel, that "If Daniel means *years* in these numbers, there may be some plausibility in the '1843 interpretation,' but only *some plausibility;* for the fixing of their date from the origin of the seventy weeks, in the night vision, is both gratuitous and arbitrary. But if, on the other hand, Daniel means what he *says*, '*days;*' then is the whole scheme as baseless as an uninspired vision of the night.'" When he delivered the same lecture on the Sabbath, to his own people, he stated that if they were *years*, the world would end in 1843; and that any school-boy could see it, for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and that then the world must end, unless it can be shown that some other event is then to take place, and he did not see how that can be done. He also admitted, at the same time, that the *great body of our standard Protestant commentators* had understood them as years; and gave as the reason, that some one had first so called them, and the "others had followed in the same track, until they had got the *cart rut* so deep that they could not get out." He also admits in his book, "From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors, 'that, in the prophetic writings, a *day* stands for a *year*.'" p. 12.

There is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are so many *years*. Faber, Prideaux, the learned Joseph Mede, Scott. Bishop Newton, Sir Isaac Newton, and many other writers of note, have considered this a *settled question*. And the only way in which our modern theologians can defend themselves against the doctrine of Christ's coming, is by going back upon the old abandoned Popish ground, and finding in Antiochus Epiphanes the hero of Daniel's prophecy. Indeed, so universal has been this interpretation of these periods, that Prof. Stuart says in his "Hints on Prophecy," page 77, "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

To overturn, or set aside such an "UNIVERSAL CUSTOM," will require more than mere assertion. Even Mr. Colver admitted, in his second lecture, in the Marlboro' Chapel, that to prove his case, it would be as necessary for him to show their fulfilment in *literal days*, as it would for him to produce a *tally* with the same figures as those on the *tag* of his trunk, in order for him to get such trunk from the railroad depot; that if the tag of his trunk had the figures 1290, 1335 and 2300, he must produce *tallies* with PRECISELY THE SAME FIGURES, *or he could not get his trunk*, and that he must show those periods fulfilled in *days*, or he could not get his case. This, however with many other things which he uttered in his own desk, and at the chapel, he has wisely omitted to give in the printed *copy* (?) of those lectures. We shall endeavor to show that as he has produced no *tally* with those numbers, that he cannot have his "trunk," *and has not proved his case*. That the "seventy weeks" are weeks of *years*, he dare not deny, but says of them, "It is somewhat amusing to notice the peculiar process to which these "seventy weeks" are subjected. It is admitted by all that they cover a period of four hundred and ninety years. But still, it is insisted that the angel *meant* weeks of days, and that, to understand him, we must first reduce them to days; and, then, that we must consider each day the symbol of a year, giving four hundred and ninety years. That is, he did not mean weeks, but days,—that is, he did not mean days, but years." p. 15.

We admit that there is nothing said about *days*, at this time by the angel, neither is there anything said about *years*. The Hebrew is *seventy heptades*, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a *week;* and they had their weeks of years, and also weeks of days. It is, therefore, correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him *understand the vision;* and he could give him no understanding of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If, therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they are 2300 years, then the seventy weeks are weeks of years.

When we reflect that the *vision*, (not a part of it,) was to be 2300 days long, and that Daniel is told that the sanctuary will then be cleansed; that when Daniel had seen, from the 25th of Jeremiah, that the seventy years that they were to serve the king of Babylon were accomplished, and that he then prayed, (Daniel ix. 16, 17,) "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake:"—who does not see that he supposed that the 2300 days ended with the 70 years, and that the sanctuary would then be cleansed? for we find that he prayed for the very thing which God had promised to do at the end of the 2300 days. And when it is seen that, at the *beginning* of his supplications, the same angel GABRIEL that had explained all of the vision of the 2300 days, but the time, to Daniel, is commissioned to fly *swiftly*, and informs Daniel that he "has *now* come forth to give him skill and understanding," and exhorts him to "understand the matter, and consider the vision," and then begins where he left off before, shows him that "*seventy sevens are cut off*," (for the best scholars admit that such is the original, to "anoint the Most Holy;" that after that the people of the prince that shall come, shall destroy the city and SANCTUARY, (not cleansed yet,) and that "for the overspreading of abominations he shall make it desolate till the CONSUMMATION, and that determined shall be poured upon the desolate,"—who cannot see that the sanctuary cannot be cleansed till it shall cease to be overspread by abominations at the consummation; that that determined must have reference to the 25th of Jeremiah, which Daniel was considering, which extends down to the end of the world; that the 2300 days must therefore extend to that time; and that therefore the "*seventy sevens are cut off*" from the 2300 days, are periods of the same length of time, and mark this commencement? When, therefore, it is proved that the seventy sevens are, years, will it not consequently follow that the 2300 days are years?

The title of Mr. Colver's book is, "The Prophecy of Daniel, *literally fulfilled.*" The question then is, has he shown a *literal* fulfilment of these prophecies, and that those *days* were fulfilled in *literal days?*

To prove its fulfilment in days, he makes *Antiochus* the HERO of Daniel's prophecy, and quotes largely from Rollin—a *Roman Catholic*—to prove that instead of the vision being fulfilled in 2300 days, a *single act* of Antiochus covered that length of time. Porphyry, a *heathen*, is also referred to, in support of the same views.

Mr. Colver admits that the 11th and 12th chapters cover the same ground that is covered by the 8th; and as those two bring us down to the resurrection, the "little horn" that waxed exceeding great, must exist to the same time, and the sanctuary will then be cleansed.

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision *concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*' Mark well *this inquiry.* It is not, How long shall be the time for everything that Daniel saw in the vision; but, 'How long shall be the vision *concerning the daily sacrifice,*' &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the *original*, and are so noted in the translation, and that the question is literally, "How long the VISION, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11—13; so that it reads "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

These are the periods of which he says, "Let us now look for the events, and for the applicability to them of these numbers." He then proceeds as follows: "Maccabees i. 54: 'Now the fifteenth day of the month Casleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda, on every side;' and chap. iv. 52, 53: 'Now on the five and twentieth day of the ninth month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law, upon the new altar of burnt-offerings, which they had made.' These two dates, with the accompanying history, will give us a clew to the application of these numbers. It will be seen, that the two dates, in them, make their events just three years and ten days apart. The month Casleu answers to our December. The first of these dates is the time when the image of Jupiter Olympus was set up over the altar of God in the temple; and the latter is the time when the 'sanctuary was cleansed.' Here, then, we have three years and ten days." p. 34. Three years at 365 days, = 1095 days + 10 = 1105 days. This is all the time that Mr. Colver attempts to show, transpired *after* the abomination of desolation was set up, when the angel expressly informs Daniel, that "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Mr. Colver, or the "*angel,*" has therefore *made a mistake* of ONE HUNDRED AND EIGHTY-FIVE days. To get over this insurmountable obstacle, he *assumes*, that there were "at least six months, 183 days, BEFORE the setting up of the abomination of desolation;" when the *angel* said the 1290 days should be *from that time.* He says: "But from Macc. i. 45, 46, 47, it appears, that 'the daily sacrifice was taken away,' the sanctuary polluted, altars set up, and groves and chapels of idols, and the sacrifice of swine's flesh and other unclean beasts performed, at least six months before the setting up of 'the abomination of desolation' upon the altar in the temple, mentioned in the 54th verse. This, therefore, prefixed or added, gives us the 1290 days." p. 34. Unfortunately for him, there is nothing in Macc. i. 45, 46, 47, that has any allusion to six months, as the text itself will show. "And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days. And pollute the sanctuary and holy people. Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts." The 185 days that he is minus, is a mere *assumption*, and according to his own admission were BEFORE the "abomination" was set up,—AFTER which the angel dated it. He therefore has no "*tally*" that corresponds with this "*tag*" in his prophecy "*literally fulfilled.*"

Let us see how "precisely" his "tally" and tag correspond.

Daniel's "Tag."	Mr. Colver's "Tally."
1290.	**1105.**

Will the angel give him his "trunk?" or will an intelligent community give him his case? He has come short ONE HUNDRED AND EIGHTY-FIVE days on this period. Having shown so "LITERAL *a fulfilment*" of this period, he says: "Now let us see if we can find in this catastrophe occasion for the largest number, 2300 days. It will be remembered, that this is given, in answer to a question involving the whole process of Israel's subversion, 'to give *both the host and the sanctuary* to be trodden under foot.' The inquiry then is, When did *this* work commence? We know when it terminated—at the cleansing of the sanctuary. It appears, Macc. i. 20, 21, that 'two full years' previous to the invasion of Israel, of which we have been speaking, 'Antiochus returned again, in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude. And he entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.'" p. 35. Thus, the only *definite time* he has given us for the 2300 days, is "three years, ten days," and "*two full years,*" making five years and ten days = 1836 days, or FOUR HUNDRED AND SIXTY-FOUR *days short.* To make out the balance, Mr. Colver *assumes* that, "The *commencement* of the apostacy, and of the utter subversion which followed, is narrated in the 11th verse: 'In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us,' &c. Verses 13, 14, and 15: 'Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen. Whereupon, they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.' This took place *some time previous* to the first invasion of Egypt by Antiochus, on his return from which he entered Jerusalem; which gives it a date *something more* than six years preceding the cleansing of the sanctuary. THIS, THEN, GIVES US THE '2300 DAYS,' COVERING THE WHOLE APOSTACY AND SUBVERSION." p. 35. How long Antiochus was in Egypt, Mr. Colver has not shown; and six years would be but 2191 days, which is still 109 days short, so that he makes his "SOMETHING MORE" his "*literal fulfilment.*"

Let us now see how this "tally" corresponds.

Angel's "Tag."	Mr. Colver's "Tally."
2300.	**1836.**

His "trunk" cannot be recovered with such a "tally." Of this period he has utterly failed to show a "*literal fulfilment.*"

With such success, he says: "We have now only to inquire after and settle the event reached by the 1335 days. Dan. xii. 12: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' This number ends forty-five days subsequent to the cleansing of the sanctuary. Did any event then occur, relative to the people of Daniel and to the scenes transpiring at Jerusalem, of sufficient interest to elicit this additional remark of the angel? History answers, *There did,*—the *death* of Antiochus Epiphanes, the author of their terrible calamities. Notwithstanding 'Michael stood up,'—'the great prince which standeth for the children of thy people,'—yet it was to them a time of trouble, 'such as there never was since there was a nation, even to that same time.' Dan. xii. 1. The cleansing of the sanctuary, by the victorious arms of the Michael-sustained host of Judas Maccabeus, was not the end of their calamities. Subsequent to this were fought by them two of the most remarkable battles, and victories gained, that are found recorded upon the pages of history. And the angry allies of Antiochus continued to rage upon them, until the news of his death abated their courage, arrested their career, and left the Jews to hail the bliss of returning peace and safety.

"The *precise date* of the death of Antiochus, or the *precise time* when the news of it took effect upon the affairs of the Jews, we *have not the means of knowing;* but enough is found in history to assure us, that this was the event to which allusion was had; and that it is MORE THAN PROBABLE that it occurred at the end of the 1335 days." p. 35. Here again, he fails to show an exact time, and acknowledges that he "HAS NO MEANS OF KNOWING," but *thinks* it "*more than probable,*" that, "the distance the news had to travel to reach him at Ecbatana, and the subsequent account of his death, leave us little reason to doubt the accuracy of the angel, in fixing the time at *forty-five days.*" He has, therefore, not shown the time that preceded or followed the 3 years and 10 days—or 1105 days; and the 1335 days must also be dated from the setting up of the abomination that maketh desolate; so that here he comes short TWO HUNDRED AND THIRTY days. We have therefore for the

Angel's "Tag,"	for Colver's "Tally,"
1335.	**1105.**

This makes quite a *variation* in the three periods, as the amount of Colver's "tallies," deducted from the angel's periods, will show.

Angel's Periods.	Colver's "Tallies."	Difference.
1290	1105	—4925
2300	1836	+4046
1335	1105	——
——	——	—879 days.
4925	4046	

He has, therefore, only come within EIGHT HUNDRED AND SEVENTY-NINE days of showing a "*literal fulfilment.*" Well did he exclaim: "By all the veneration which we feel for the Bible, as 'a sure word of prophecy,' as the light of the world, we protest against such TERRIBLE TRIFLING with the word of God. If we are ignorant of the fulfilment of any prophecy, let us be ignorant; but let us take heed how we wrest the Scriptures, lest we do it to our own destruction." p. 24.

He is even so *conscious himself* that he has made a most *signal failure*, that he says: "We say not that the various numbers under consideration are *all* or ANY of them mentioned in the history of the fulfilments of the predictions; but we DO SAY that their applicability and appropriateness to the events to which we have applied them, to us seem most manifest." p. 37. His questions, therefore, "Has this prophecy been *literally* fulfilled?—and can the use of these several numbers, in relation to such fulfilment, be satisfactorily accounted for?" are conclusively answered in the NEGATIVE.

Notwithstanding such *failures* and *admissions*, yet he claims that the prophecy of Daniel "has been shown to be most FAITHFULLY and most literally ACCOMPLISHED." "Indeed," he says, "it may be well QUESTIONED whether ANY other prophecy, in the whole volume of God's word, the account of the fulfilment of which depends upon history, can be shown with greater, if it can with EQUAL CLEARNESS, or with so much minutia of accomplishment. If *any* word of prophecy is sure, this is SURELY IT." p. 37. Again he says: "We have come to the very numbers themselves, and have examined the last objection, namely, 'that they do not admit of a *literal* interpretation or fulfilment;' and the result of our inquiry is, that *they admit of none but a literal interpretation*,—that any other than a literal fulfilment is impossible in the very nature of things. We have gone further, and have shown the literal fulfilment of that prediction, and the appropriateness and applicability of all those numbers to the events by which that prediction is fulfilled—yes, so *strikingly*, *circumstantially*, and *obviously* fulfilled, as to draw from the infidel the charge of its having been written subsequent to the events. Here, it would seem that we might rest the matter, with the conviction that our WORK *was done*, and that these numbers were FOREVER RESCUED from the strange use to which they have been recently subjected." p. 38.

He might not only as well "rest the matter," but might have "as well never have attempted," for all that he has done to prove his position; for such "monstrous absurdities," and "terrible trifling," will only open the eyes of the sincere inquirer after truth.

The third lecture he occupies in showing "the distinctness of the morning vision from the night vision."

Mr. Colver *attempts* to show this "distinctness" by drawing a parallel between the "little horn" of the 7th, and the EXCEEDING GREAT HORN of the 8th chap., which he says, "to avoid circumlocution and repetition, we shall call them *Antiochus* and *Nero.*" He forgot, however, that *to call them so*, would not *make them so.* He then proceeds to show that the *origin*, *character*, &c. &c. of *Antiochus* and *Nero*, are not the same; and no one claims they are, or that even ROME was the same in every respect as *Papacy.* We shall not dwell on those points, as they do not touch the question, and we are not disposed to review, where he labors in vain.

It was predicted in Daniel vii. 25, that the "little horn" "shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Mr. Colver says, p. 44, "How strikingly is the *work* of this fulfilled in the persecution of the '*saints*' under Nero! Mark the prediction: 'He shall wear out the *saints* of the Most High.' Here is a new application of the term *saints* in the language of prophecy. The Jews, as a people, are nowhere so called. They are called the 'holy people,' the 'chosen people,' &c. &c.—terms which comport with their *typical* or *select* character; but not *saints.* It is quite obvious that a *new* people are in the eye of the prophet." Again, he says, p. 48, "The term 'saints' is never applied to the Jews, as a nation; and it will be remembered, that no such work, as *wearing out the saints*, is assigned to the little horn of the morning vision; all the terms used in it, such as, 'people of the covenant,' 'holy people,' the 'host,' &c., show, conclusively, that it had to do with the people under the Jewish polity. But, in this vision, the title of '*saints*' is given to the people of the *new* kingdom of the Messiah; with whom the little horn in it comes in contact. And it is asserted, that 'they shall be given into his hand, until a time, times and the dividing of time.' This was literally fulfilled. History informs us, that the persecution of the saints under Nero continued BETWEEN *three and four years;* and terminated with his tragic end."

Here again, he *utterly fails* to show any *time* from any history, and for a definite period of three and a half years, he only gets BETWEEN three and four years!! either of which is 180 days aside of the mark, and which, added to the difference of his previous "tallies" and Daniel's periods—879 days—makes ONLY ONE THOUSAND AND SIXTY-TWO days that he varies in all those prophetic numbers from a "literal fulfilment." His assertion that the *Jews* as a nation, are nowhere called *saints*, is a mere *quibble;* for if they were not, it does not follow that the pious Jews were not so called; and that they were, he will probably not deny, after consulting 1 Samuel ii. 9. 2 Chronicles vi. 41. Job v. 1; xv. 15. Psalm xvi. 3; xxx. 4; xxxiv. 9; xxxvii. 28; l. 5; lxxxix. 5, 7; xcvii. 10; cxvi. 15; &c. &c.

In his lecture at the Marlboro' Chapel, he stated that the term "*holy people*" was applied exclusively to the *Jews*, and that it did not imply *moral character*. Thus, he said, if a priest had a *straight back* and *straight nose*—by which we suppose he meant, free from any bodily defect—if he was the vilest man that ever lived, he was a *holy priest*. After showing CONCLUSIVELY that Antiochus and Nero were not twins, he says, p. 52, "With what clearness all this has been shown, every one of course will determine for himself. If we have succeeded, then the synopsis, which we gave in our first Lecture, is correct. And then, too, are the numbers '2300,' '1290,' and '1335 *days*,' connected with the morning vision; and had their accomplishment in its fulfilment. Yes, farther; then is the attempt to graft their date upon that of the seventy weeks, (or sevens,) in the night vision, fanciful, arbitrary, and erroneous; and the whole fabric built upon the perversion of these numbers falls."

It may not be here amiss to show the opinions of Dowling and Stuart on the literal fulfilment of these periods, and their admissions, that they cannot be shown to have been fulfilled in the *literal days*.

Dowling attempts to show that the 2300 days are only 1150 days, and that the temple was defiled that length of time, but he admits that "*we are not informed by any historian* EXACTLY how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple." He has *no doubt*, however, that if we *could find* such historian, it would be the exact time; the *nearest* he can come to it, according to his own admission, is 55 days.

The 1260, 1290 and 1335 days, Mr. D. admits to be years, and, while he rejects Mr. Miller's interpretation, says, he does not feel bound to furnish any other.

Prof. Stuart admits that the three and a half times of Dan. vii. (which he claims was also fulfilled by this event,) cannot be shown to have been fulfilled with any more exactness. Josephus, however, says that the time of this defilement was *just three years.* But Prof. Stuart only claims to show an *almost exact* fulfilment, and excuses it by saying, "No one can reasonably expect a more exact fulfilment of the time specified." (Hints, p. 90.) And on page 93 he says, "A *little more*, or a *little less*, than three and a half years, would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness." Thus, according to Prof. S., God in prophetic time does not always *aim to tell the truth.*

In the 1290 days of Dan. xii., Prof. S. (see p. 95) thinks is an "exact specification" of the time, and this is the *only place* where he admits that God did speak the *exact* truth, when he has specified time. And the only evidence that there was anything here fulfilled, in literal days, is that "we may naturally conclude" that Antiochus "arrived opposite Jerusalem in the *latter part of May.*"

Of the 1335 days of Dan. xii., he only proves their exactness by "*supposing* now that Appolonius captured Jerusalem in the latter part of May, B. C. 168, the 1335 days would expire *about* the middle of February, in the year B. C. 164." The only way that he finds the commencement, is by "assuming that the *terminus a quo* of the 1335 days, is the same as that of the 1290 days;" and then he says, "no more probable time can be fixed upon for" the death of Antiochus, than "some time in February, B. C. 164." p. 97.

The 2300 days, Prof. S. applies to the defilement of the temple by Antiochus, and he only shows their commencement by "*counting back*" from December 25th, 195 B. C., which he assumes as their "*terminus ad quem*, and we come to Aug. 5, B. C. 171." p. 101. Here he does not attempt to prove an *exact* fulfilment from any history.

The "70 weeks," which all admit to be so plain, the Professor calls a "*locus vexatissimus*," gives them a hard name, and leaves them. p. 105.

The prophetic periods in the Apocalypse are despatched by the Professor in the same summary manner. Of the "*five months*," (Rev. ix. 10,) he says, "Of course, a period strictly definite does not appear to be here designated." p. 144. The 42 months of Rev. xi. 2, he commences with, "If we *suppose* now that the *former part* of Feb. was the month when war was declared," &c. p. 117. The 42 months of Rev. xiii. 5, he attempts to show fulfilled *exactly*, with "*only* a few days of excess beyond that measure of time." He says, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or *could be aimed at?* Enough that only a few days at most can be considered as supernumerary." p. 128.

Again he says, "A statistical exactness cannot be reasonably supposed to be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." p. 130.

Thus we see that the best authorities against us admit that these periods *cannot* be proved to have been fulfilled in literal days. Those who claim that they were thus exactly fulfilled, are challenged to show the historical evidence of it.

Having thus *cleared the way*, he says, "Let us now attend to some other considerations, which go to confirm these views.

"As an introduction to the explanation of the morning vision, the angel says to Daniel, (chap. x. 14,) 'Now I am come to make thee understand what shall befall *thy people* in the latter days; for yet the vision is for many days.' Proof positive this, that the matters of the vision pertained to *Daniel's people, the Jews!* After this intimation, for the angel to talk to Daniel of the little horn of *Popery;* and what it should do, a thousand years after *his people* and the place of their sanctuary should be destroyed; would be, to say the least, to preach a sermon very foreign to his text. If the matters of the vision did not befall the Jews, Daniel was imposed upon; for his people are no more concerned with the doings of Popery, than any others of the Gentile world." p. 52.

That the "*latter days*" denote the *gospel days*, is the uniform opinion of all commentators. "Kimki," says Owen, "gives it for a rule, that the expression, in the latter days, always denotes the times of the Messiah, which I suppose is not liable to any exception." [*Owen* on Hebrews, Vol. I, page 157.]

Professor Stuart says, "but last days, in particular, is used to denote the future period in which the Messiah was to appear. Isaiah ii. 2; Hosea iii. 5; Micah iv. 1. This phrase, (as it would seem from its usage in these places,) early passed into a kind of technical designation of the time of the Messiah, or rather, of the new dispensation under him. Thus Rabbi Nachmanides, on Gen. xlix. 1, says, 'all our doctors agree that last days mean the times of the Messiah.'" [*Stuart* on Hebrews, Vol. 2, page 44.] p. 13.

It therefore follows that the angel had reference to the people of Daniel, under the *gospel dispensation*, notwithstanding Mr. Colver thinks "Daniel was *imposed upon.*"

He says, "It might have been expected by some, that we should have noticed more particularly the opposing views of others to our interpretations. But for several reasons we have not done it. Among them are, *First*, They are so numerous and various, that the task would have been endless. *Second*, Those views are entertained by many whom we love in the Lord; and we desire to shun even the appearance of a personal conflict with them. But, *Third*, our main reason is, that a blow at the root is better than many among the branches. The error which we have been combatting, is a radical one. If we have done anything to correct it, we shall rejoice; and in so far as we may have failed, we have no doubt that the year 1843 will prove effectual in its removal, even should our Lord come before its close. For, come when he may, we have no idea that he will sanction such a rule of interpretation, as that which we have opposed." p. 53.

We would inquire of Mr. Colver if he has any idea that such a rule of interpretation will be sanctioned as he has advocated? And although some may "regard the Bible with increased pleasure," does it follow that he has done anything to prove it an inspired book? We greatly fear that such interpretations will do much to bring discredit upon God's holy word and advance the cause of infidelity.

He says, "Two objections to our interpretation and application of these prophecies are urged, on each of which it may be well, in this place, to offer a few remarks.

"*Obj.* 1. *That the 'throne' and the 'judgment,' seen in the night vision, warrant the conclusion that this vision extends to the end of the world.*" p. 56.

This he gets over by a quibble, and proceeds to the "*Obj.* 2. *A resurrection is mentioned.* (See Dan. xii. 2.) 'And many of them that sleep in the dust,' &c." p. 57.

Here he thinks is "pretty strong evidence that a literal resurrection is not intended;" p. 58; and says, "We fully believe that the language in the text is to be understood as FIGURATIVE." Thus much for "the prophecy of Daniel literally fulfilled: considered in three lectures, by N. Colver."

There is however one other idea which he has advanced, viz., that the *midnight* cry will not be given by *man*, (see p. 60,) but that it will be given by the descending Judge. We would like to enquire, if it was usual for the Bridegroom to give notice of his own approach, and if so, if he would say "go ye out to meet him?"

We will now offer some objections, which are fatal to Mr. Colver's "*literal exposition.*"

I. THE "LITTLE HORN" IN DANIEL VII. 8, CANNOT BE NERO.

1st. The ten horns of the fourth beast denote the ten kingdoms that were to arise out of the Roman empire, the last of which, the Lombards, did not arise till A. D. 483. The little horn was to arise AFTER them, (v. 24;) whereas Nero died in A. D. 68, which was 288 years before Hungary, the first of those horns, arose, A. D. 356.

2. Taking Colver's own ground, that the ten horns were ten *individual* kings, then the little horn must be the ELEVENTH Cæsar. But according to Prof. Stuart, Nero was the SIXTH. ("Hints," p. 121.)

3. Three of the first ten horns were to be plucked up *before* the little horn. The Ostrogoth, the third subverted division of the Roman kingdom, was not conquered by Justinian till A. D. 508, after Nero had been dead 440 years.

4. Upon Colver's own ground, there were no three individual kings plucked up *to make way* for him. He says, "three were plucked up by the roots to make way for Nero to the throne. Tiberius was strangled, Caligula was assassinated, and Claudius, husband to the mother of Nero, Agrippina, was poisoned." p. 42. Those three, however, could not be said to be plucked up by the roots *to make way for* NERO; because Nero was not born till A. D. 37, whereas Tiberius was strangled A. D. 36, one year before Nero was born; and Caligula was assassinated A. D. 40, when Nero was only three years old; so that in those acts no reference whatever could have been had to Nero. If they were to be included because they were assassinated, then it would be necessary to include Julius Cæsar, and which would make FOUR horns plucked up; and Prof. Stuart says, in his Hints, there were "*five fallen;*" (p. 121;) but a variation of two is probably of little consequence with Mr. Colver's "*literal interpretation,*" if we may judge from the *exactness* of his "tallies."

5. The little horn was to come up AMONG the ten horns, (v. 8;) showing that the ten horns were to be in existence as horns when it should first arise. But of the twelve Cæsars only one was in existence as a horn or king at the same time; and Nero, instead of reigning *among* them, reigned *alone.*

6. The little horn was to be DIVERSE from the other horns, (v. 24.) But Nero was not diverse from the other Cæsars.

7. "He shall SUBDUE three kings," (v. 24;) but *Nero* did not subdue any of his predecessors, or any king whatever.

8. The little horn was to make "war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (verses 21, 22.) But Mr. Colver has not attempted to show that Nero reigned till those events. Upon his own hypothesis, Nero must be still alive, and waging war, for the time has not yet come that the saints POSSESS the kingdom.

9. The saints of the Most High were to be given into the hand of the little horn. But there was no power on earth who could give them into Nero's hands; and will he claim that GOD gave his *saints* into *Nero's* hands?

10. "But the judgment shall sit, and they shall take away *his dominion*, to consume and destroy it unto the end." But the dominion of Nero was not taken away before his death.

11. The saints of the Most High were to be given into the hands of the "little horn" "until a time, times, and the dividing of time," or 1260 days; but according to Prof. Stuart, Nero persecuted the Christians from the middle of Nov. A. D. 64, till the 9th of June, A. D. 68, which was 1302 days, or an excess of FORTY-TWO days. Hints, p. 127. Probably, however, Mr. Colver will unite with Prof. Stuart in saying, that, "By this SMALL EXCESS of *only a few days*, no one of course can be *stumbled;* for how is it *reasonable* to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a *statistical exactness* would or *could be aimed at?*" Hints, p. 128.

12. The little horn had "eyes like the eyes of a man, and a mouth speaking great things," (v. 8.) "And he shall speak great words against the Most High." v. 25. Nero was in no respect distinguished for these characteristics above his predecessors; but, on the contrary, while some of them were truly great, he was one of the *lowest* and vilest men that sat upon the throne of the Cæsars, and was only noted for acts of meanness and cruelty.

13. The little horn was to be the last horn of the beast, and was to continue till the death of the beast; and the beast itself could have but

ELEVEN horns in all. Consequently, if Nero was the little horn, he was the last king of Rome, which could have had but eleven kings, instead of the FORTY-ONE which reigned previous to its division in 364. And when Nero died, Rome must have come to an end with him.

14. The look of the little horn "was more stout than his FELLOWS; consequently, if Nero was the little horn the other horns must have coexisted with him, or they could not have been his fellows.

15. The saints were to "possess the kingdom forever, even forever and ever." Mr. Colver claims it was given to the saints on the death of Nero, A. D. 68, when his persecution ceased. But the next persecution, under Domitian, commenced A. D. 93; so that the saints possessed the kingdom only 25 years, which must therefore be the length of Mr. Colver's "forever, even forever and ever."

The above characteristics, which were to mark the little horn, are none of them found in Nero; and prove conclusively, not only that he is NOT brought to view by this little horn, but that a cause must be desperate, and a man hard pushed indeed, who is obliged to resort to such a "*faux pas*," in support of his "visionary vagary."

II. THE LITTLE HORN OF THE 8TH OF DANIEL, WHICH CAME FROM TOWARDS ONE OF THE FOUR WINDS OF HEAVEN, AND WAXED EXCEEDING GREAT, COULD NOT HAVE BEEN ANTIOCHUS EPIPHANES.

1. The little horn was to come forth out of, or from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of ROME in Deut. xxviii. 49: "The Lord shall bring a nation against thee from far, from the END *of the earth*," or from one of the four winds of heaven. *Antiochus*, on the contrary, did not come from a distance to Judea; neither did he *come out* of one of the *four horns*, for he did not cease to be a part of Syria, which was one of the four horns.

2. Sir Isaac Newton says that "A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one."

3. Antiochus reigned over one of the four horns. But the little horn was a *fifth*, under its proper kings. This horn was at first a little horn, but it waxed exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and *tributary* to the Romans; and he did NOT enlarge it.

4. The little horn was to arise in the *latter* time of the kingdom of the four horns. But Antiochus was the *eighth* in the Syrian line of kings, which numbered *twenty-five*, and he therefore could not be in the *latter time* of that kingdom.

5. The little horn was to arise when the transgressors had come to the FULL. But the transgressions of the Jews had not come to the full in the time of Antiochus; nor did it, till they had crucified the "PRINCE *of princes*," 197 years after the death of *Antiochus*.

6. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. xxviii. 49, 50,) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus. On the contrary, Rollin says of him, that "He used frequently to go out of his palace, accompanied only by two or three domestics, and ramble up and down the streets of Antioch. He would spend his time in talking with goldsmiths and engravers, in their shops, and in disputing with them on the most minute particulars relating to the arts they professed, and which he ridiculously boasted he understood as well as they. He would very often stoop so low as to converse with the *dregs* of the populace, and mix indiscriminately with them in the places where they were assembled. On these occasions, he would sit and drink with foreigners of the meanest condition in life. Whenever he heard of any party of pleasure between young people, he used to go (without saying a word to any person) and join in all their wanton fooleries; would carouse and sing with them, without observing the least moderation or decorum. He sometimes would take it into his head to divest himself of his royal habit, and put on a Roman robe; and in that garb would go from street to street, as he had seen the candidates at Rome do at an election for magistrates. He asked the citizens to favor him with their votes, by giving his hand to one and by embracing another; and sometimes would canvass for the office of ædile, and at other times for that of tribune. After having got himself elected, he would call for the curule chair, and seating himself in it, would judge the petty suits relating to contracts of buying or selling, and pronounce sentence with as much seriousness and gravity as if he directed affairs of the utmost importance. We are likewise told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city, throwing away handfuls of money among the populace, and crying "Catch as catch can." At other times, he would leave his palace (dressed in a Roman robe, with a crown of roses on his head) and walk without attendants about the street; on which occasions, if any persons offered to follow him, he used to pelt them with stones, always carrying a great quantity under his robe, for that purpose. He often used to go and bathe himself in the public baths with the common people, where he committed such extravagances as made everybody despise him. After what has been said, (and I omit a great many other particulars,) I submit to the reader's judgment, whether Antiochus did not merit the title of *madman* rather than that of *illustrious*." [Roll. An. His. B. 19. Chap. 2. Sect. 2.]

Thus speaks Rollin of Antiochus Epiphanes, one of Nathaniel Colver's HEROES of Daniel's prophecy.

7. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of ROME, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

8. It is said of this HORN, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

9. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

10. This HORN was to DESTROY the mighty and holy people, which Mr. Colver says are the Jews; and yet, according to his own assumption, p. 49, that nation was destroyed by the ROMANS, A.D. 70, after Antiochus had been dead 234 years.

11. This HORN magnified himself even to the PRINCE of the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

12. This HORN was to cast down the place of the sanctuary, which Antiochus did NOT, as he left it standing. But in Dan. ix. 26, Gabriel informs Daniel that after the seventy weeks the people of the prince that shall come shall destroy the city and the *sanctuary*, and which Mr. Colver, on p. 50, acknowledges was done by the ROMANS.

13. To give both the sanctuary and the host to be trodden under foot, by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. Even Colver's famous tally of 1836 days varies from it 464 days.

14. If the vision was to continue only 2300 natural days, they would have terminated 300 years before the reign of Antiochus commenced; and consequently he could not stand up against the Prince of princes, for to Messiah the prince there was to be but 69 weeks.

15. These days were to extend to the last end of the indignation, and the indignation is not yet at an end.

16. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

17. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT—even greater than the preceding powers. The natural gradation would therefore be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not *Antiochus*, who was once an hostage in Rome and paid tribute to the Romans all his days; but ROME, that EXACTED tribute of him, is the POWER symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

III. ANTIOCHUS IS NOT THE HERO OF THE 10TH, 11TH AND 12TH CHAPTERS OF DANIEL.

1. Gabriel informed Daniel that he had come to make him understand what should befall his people in the *latter days*; (x. 14;) which the most distinguished commentators admit are the *gospel days*. But Antiochus died 164 years before the gospel days commenced.

2. If the king of the *north*, in xi. 15, is Syria, as all commentators agree, then the one that cometh against him cannot be Antiochus, who was also king of Syria, unless Antiochus could come against himself.

3. The Prince of the covenant was to be broken before him, (xi. 22.) And St. Paul says, Gal. iii. 15, 16: "Brethren, I speak after the manner of men; though it be but a man's cove-

nant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Prince of the covenant must therefore be Christ, who was not broken before Antiochus; but was crucified by the Romans during the reign of Tiberius, one of the vilest men that ever lived, and who succeeded Augustus Cæsar, the "raiser of taxes," of whom it is said, Luke ii. 1, "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed."

4. The ships of Chittim were to come against him, v. 30, as they did against Rome; but did not against Antiochus.

5. They were to take away the daily, and place the abomination that maketh desolate. But this had not been done in St. Paul's day, 200 years after Antiochus' death; for he says, 2 Thess. ii. 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

6. They that did understand among the people were to fall by the sword and by flame and by captivity and by spoil many days, v. 33, as they did by Roman fury; but Antiochus persecuted the Jews but about three years.

7. The king was to do according to his will, v. 36. But Antiochus was *subject* to the Romans, and when advancing to Egypt the Roman embassador met him, commanded him to withdraw his troops, drew a circle around him in the sand, and *obliged* him to give an answer before he left that circle. And Antiochus *obeyed*.

8. He was to prosper till the indignation be accomplished. But the indignation is not yet accomplished, and Antiochus has been dead above 2000 years!!

9. At the time of the end, the king of the north was to come against him like a whirlwind. But Antiochus was king of the north, and could not come against himself.

10. He was to have power over all the precious things of Egypt, v. 43; as did NOT Antiochus.

11. When he was to come to his end, Michael was to "stand up, the GREAT PRINCE that standeth for the children of thy people;" and the resurrection of the dead was to take place; but no such events occurred on the death of Antiochus; neither have those events yet occurred.

12. The wise—those who are to shine as the brightness of the firmament—were to understand at the time of the end; but none of the wicked were to understand. And yet nothing transpired on the death of Antiochus but what the wicked also could understand.

13. They that waited and came to the end of the 1335 days were pronounced blessed; but the death of Antiochus was no more of a blessing to the pious than it was to the wicked.

14. Daniel was to stand in his lot at the end of those days. He has not yet stood in his lot; consequently those days are not yet ended.

15. It has never yet been shown that the 1290 and 1335 days have been fulfilled in literal days, in any event. And even Mr. Colver, with all his "LITERAL EXACTNESS," only gets within ONE HUNDRED EIGHTY-FIVE days in the one case, and TWO HUNDRED THIRTY days in the other!!!

IV. THE NINTH CHAPTER OF DANIEL CANNOT BE A SUPPLEMENT TO THE SEVENTH. See p. 10.

1. Daniel does not need a supplement of that chapter, for he says, "one of them that stood by" "told me, and made me know the interpretation of the thing," vii. 16, and Daniel "wrote the dream, and told the sum of the matters," v. 1.

2. Daniel did need a further explanation of the time in the 8th chapter, and that was the only unexplained portion of the vision, for he says he "was astonished at the vision, but none understood it," viii. 27.

3. Daniel says, in the 9th chapter, that the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said that he had *now* come forth to give him skill and understanding. But the only previous vision in which Daniel mentions the name of Gabriel, is in the 8th chapter.

4. When Gabriel thus came to Daniel, that prophet was praying for the cleansing of the sanctuary, which in the 8th chapter was promised to be done at the end of 2300 days, and to which no allusion is made in the seventh. Daniel prayed, ix. 17, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."

5. The angel had finished the explanation of the 7th chapter, and here he commences precisely where he closed the explanation of the 8th chapter, and explains what was then left unexplained.

6. He informs Daniel that "seventy sevens are determined" (cut off) to the anointing of the Most Holy. This period could not be "*cut off*" from the three and a half times in the seventh chapter; for none claim the 1260 days to have commenced before the end of the 70 weeks. But the Medo-Persian empire was in just the condition as symbolized by the horns being high and the ram pushing at the commencement of the vision of the 2300 days.

7. The angel also informed Daniel that the sanctuary could not then be cleansed, as Daniel prayed, because, after the 70 weeks were ended, the people of the prince that should come would destroy the city and the *sanctuary*, and for the overspreading of abominations it was to be desolated till the consummation, and that determined shall be poured upon the desolate. It therefore cannot be *cleansed* till that event.

8. There is no information given in this interview of the angel on any subject that is alluded to in the vision of the 7th chapter. But allusion is made to the "Prince," and the sanctuary, both of which are mentioned in the 8th.

The above considerations show that if the 9th chapter is an explanation of any previous vision, it must be the one in the 8th chapter.

V. THE VISION OF THE 2300 DAYS EXTENDS TO THE END OF THE WORLD. This will be seen by an attentive examination of the vision and explanation.

DANIEL'S VISION OF THE 8TH CHAPTER.	THE ANGEL'S EXPLANATION, IN THE 8TH AND 9TH CHAPTERS, OF DANIEL'S VISION OF THE 8TH.
Verses 3, 4. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became *great*.	Verse 20. The ram which thou sawest having two horns, are the kings of Media and Persia. NOTE. The Medo-Persian kingdom reached its greatest glory—as symbolized by the two horns being *high*, and the ram *pushing in every direction*—in the reign of Artaxerxes Longimanus.
Verse 5. And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground.	Verse 21. And the rough goat is the king of Grecia. NOTE. The he-goat is literally *a kid of the goats*—not of full strength when he first appeared, as was the ram.
Verses 5—8. And the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed VERY GREAT. Verse 8. And when he was strong, the great horn was broken, and for it came up four notable ones, towards the FOUR WINDS OF HEAVEN.	Verse 21. And the great horn that is between his eyes is the first king. NOTE. After the death of Alexander the Great, his kingdom was divided among his four generals, towards the four winds of heaven; viz., Egypt, Syria, Thrace and Macedonia. Verse 22. Now that being broken, whereas four stood for it, four kingdoms shall stand up out of his nation, but not in his power.
Verses 9—12. And out of one of them came forth a little horn, which WAXED EXCEEDING GREAT, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the PRINCE *of the host*, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.	Verses 23—26. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.
Verses 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision—the daily and the transgression of desolation—to give both the sanctuary and the host to be trodden under foot? And he said unto me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." NOTE. The word consummation is from the Hebrew word kalah, and signifies *completion, consumption, destruction*. It also comes from a root which signifies *to finish, to complete, to waste, to destroy*; and when employed with the Hebrew *venehera-tash*, they together denote *destruction* and *decree*, or *destruction decreed*. [See Gesenius' Hebrew and English Lexicon.]	Dan. ix. 24—27. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, (or, more literally, *Holiest of Holies*.) Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The connection between the 8th and 9th chapters is rendered more evident when taken in connection with the 25th chapter of Jeremiah.

The vision of the 8th chapter was seen in the third year of the reign of the king Belshazzar. And when it was all explained but the *time*, Daniel fainted and was sick certain days, and was astonished at the vision, but *none understood it*. The want of an explanation of the time, could be the only reason why it was not understood.

Fifteen years after this, in the last year of Belshazzar, that king made a great feast to a thousand of his lords, and drank wine before the thousand out of the golden vessels that were taken out of the temple of the house of God in Jerusalem—the king and his princes, his wives and his concubines, drank in them. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." "In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom."

Thus was fulfilled the prophecy in Jer. xxv. 11, 12. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy Daniel had been considering, and saw that the 70 years terminated that night in which the king of Babylon was slain; for he says, (ix. 1—3,) "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackloth, and ashes." He then prayed for the cleansing of the sanctuary—the very thing that was predicted should be accomplished at the end of the 2300 days,—showing that Daniel expected that those days were literal days, and that they terminated with the 70 years; and that the sanctuary would *then be cleansed*. He prayed, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. ix. 16—19.

While Daniel was thus praying, the angel Gabriel, that had explained all of the vision in the previous chapter, but the *time*, came to him, and corrected his error with regard to the cleansing of the sanctuary, and length of the 2300 days, which were to extend to that cleansing. Daniel says, (ix. 20—23,) "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

What vision was he to understand? Daniel says he made him know the interpretation of the 7th, and there is no vision in the 9th; it must therefore be the vision in the 8th chapter. That vision Gabriel was commanded to make Daniel understand; and he told Daniel he would make him know what should be in the last end of the indignation; but Daniel says, after he fainted, that none understood it. The angel therefore must fulfil his promise and the command at some future time; and he says he is *now* come to make him understand the vision. He must therefore give the information on those points, at *this time*, which would remove the obscurity from Daniel's mind, and fulfil the angel's commission; and the *time* being the *only* unexplained point, the information must respect the commencement and duration of the 2300 days, and the time of the cleansing of the sanctuary, respecting which Daniel prayed.

The angel then informs him that "seventy sevens are cut off," &c., "to the anointing of the Most Holy; that those seventy sevens commence with the command to restore and build Jerusalem, which, according to the chronology in the margin of the 7th of Ezra, was B. C. 457; that after the seventy sevens the people of the prince that should come should destroy the city and the sanctuary, instead of its being then or previously cleansed,—and that it should not be cleansed till the consummation; for till then the overspreading of abominations should make it desolate, and that that was determined should be poured upon the desolate.

Until what consummation? and what was determined that should be poured upon the desolate? Daniel says, before he prayed, he "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." That prediction is found in the 25th of Jeremiah; and in the same chapter that Daniel says he was considering, it is also predicted that a desolation should go forth upon *all nations*, beginning with *Jerusalem*, and ending upon *all the nations of the world*.

Jeremiah says, (xxv. 15—37,) "For thus saith the Lord God of Israel unto me; Take the winecup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."

As this was what Daniel was considering, he would understand by "the consummation, and that determined shall be poured upon the desolate," as having reference to the predictions in this chapter. The "consummation," therefore, must be the end of the world, when the slain of the Lord will be from one end of the earth even to the other; and that which is "determined to be poured upon the desolate," must be the "winecup of God's fury," which is to be poured upon "all the kingdoms of the world which are upon the face of the earth," and they shall "fall to rise no more." As the sanctuary is to be desolated by the overspreading of abominations till that time, it cannot be previously cleansed, and the 2300 days must then terminate. And as the "seventy sevens" which were cut off to the Messiah, were fulfilled in so many years, and are admitted to be years, therefore, the 2300 days from which they were cut off, must also be years, and must commence at the same time when the decree went forth, B. C. 457, which leave A. D. 1843 years.

It is farther shown that the 2300 days commence at that time; for the vision commenced with the ram; and when the ram was first seen, its horns were both high, and it was pushing in every direction; so that the vision must have commenced with the meridian glory of the Medo-Persian kingdom, which was at the very time the decree was given by Artaxerxes Longimanus, and it began to decline in the reign of that monarch.

These days are also proved to be years, from the fact that all the events predicted in them, could not be fulfilled in literal days.

The above considerations seem to demonstrate that the 2300 days are symbols of years, begin B. C. 457, and extend to A. D. 1843, when the sanctuary will be cleansed, and this world be consummated.

VI. THE 1260 DAYS OF DAN. VII. 25, THAT THE SAINTS WERE TO BE GIVEN INTO THE HANDS OF THE LITTLE HORN, ARE ALSO PROVED TO BE YEARS; for the little horn was to continue till the final judgment, and it has been repeatedly shown, that from A. D. 538, when the Pope first had dominion over the lives of others, to the time when that dominion was taken away, A. D. 1798, was just as many years as the predicted *days.* The Pope is also still making war with the saints, and prevailing against them, as it was predicted he should till the Ancient of Days came.

VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40—45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact, that Daniel will then stand in his lot. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

VIII. THE PERIOD HAS NOW ARRIVED WHEN THESE PREDICTIONS CAN BE UNDERSTOOD.

Till the time of the end they were to be *closed up* and *sealed.* Daniel asked, "O my Lord, what shall be the end of these things?" But he is told, "Go thy way. Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The words that were closed up and sealed, were the end of these things, and which reached to the resurrection of the dead; and although they that are to shine as the brightness of the firmament "shall understand," yet "the wicked will do wickedly, and none of the wicked shall understand."

As Mr. Colver has made an utter failure of showing a single point of resemblance between his literal exposition and Daniel's prophecy, and as there is a direct disagreement between the two, in FIFTY-FOUR particulars, in each of which they should correspond, to say nothing of the variation of the ONE THOUSAND AND SIXTY-TWO days in his four prophetic periods, all candid enquirers after truth—whatever they may think of the theory which he indirectly attempts to overthrow,—will never be satisfied with his "PROPHECY OF DANIEL LITERALLY FULFILLED."

NOTE.

ANOTHER SAMPLE OF COLVER'S LITERAL FULFILMENT.

SINCE writing the above, our attention has been called more fully to his *literal fulfilment* of the 1335 days. These days he BEGINS *six months* before the fifteenth day of the month Casleu, in the *hundred and forty and fifth year;* see p. 34: and to prove their END, he says that on the news of the death of Antiochus, "as appears from 2 Macc. 1, they sent a letter of congratulation on account of it to their brethren in Egypt." See p. 37. But according to 2 Macc. i. 10, it will be seen that this letter was written from the Jews of Jerusalem to those of Egypt, "in the *hundred fourscore and eighth year*" of the kingdom of the Grecians, or FORTY-THREE years after the *hundred and forty-fifth* of 1 Macc. i. 54, when he claims the abomination was *set up*. In this letter was written, "Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king; for he cast them out that fought within the holy city;" verses 11, 12. There is also allusion made to the time "Demetrious reigned, in the *hundred threescore and ninth year*," when they wrote to Egypt; but that was "in the *extremity of trouble.*" "See 7th verse."

If therefore Mr. Colver is *correct*, and the 1335 days end with the writing of this letter, on their deliverance from peril, it must have been 43 years from the setting up of the abomination, and which, added to the *six months* before the "setting up," when he claims those days began, amount to 15,888 days, or an *excess* of 14,553 days. So here we have for the

Angel's Tag,	Colver's Tally,
1335	15,888

We would here inquire of Mr. Colver, whether this was an *honest* mistake?

The above review is respectfully dedicated to Timothy Gilbert, Perez Gill, and Nathaniel Hill, who say, in their letter to Mr. Colver:

"Regarding your argument as conclusive, that the numbers in Daniel, which others have interpreted to prove '*the second coming of Christ in* 1843,' have had their literal accomplishment, and, therefore, have now no reference to this event,—and having the *mystery*, which has hung over this subject, entirely removed from our minds, by your plain, simple, and common sense expositions in these Lectures,—we desire their publication, that others, who had not the privilege of hearing, may, by reading them, be enabled to share in our increased pleasure in reading the Scriptures."

We should have appended to the above the entire work of Mr. Colver, were it not that they have secured the copy-right. But such quotations have been made from the work as fairly present the points under review.

It will be seen that occasionally allusions have been made to some of the expressions made use of by Mr. Colver in the delivery of his lectures, which do not appear in the printed copy, they having, previous to their publication, passed through a thorough and very "*grave*" review.

THE MIDNIGHT CRY.

FRIDAY, MARCH 10, 1843.

FUNDS.

We have made no direct appeal for money, because we wished to give no ground, even for the malice of scoffers, to say that we were such hardened imposters as to preach Christ's speedy coming for filthy lucre.

We feel it a duty, however, to speak the truth, that the Lord's stewards may be able to act understandingly.

1. We are receiving letters daily, from various parts of the country, calling for light.

2. To meet these calls, we print about 10,000 copies weekly, of a large sheet like this, a large portion of which we scatter gratuitously, to ministers, lawyers, doctors, merchants, editors, postmasters, hotel-keepers, &c., whose names we have, in various quarters.

3. We have calls in person, at the office, for books and papers, almost all of which we srpply freely. To meet these calls, we are constantly printing books and tracts.

4. We have sent abroad 100,000 tracts, to be distributed in houses, shops, stores, ships, prisons, hospitals, alms-houses, &c.

5. We have presented libraries to Sabbath Schools, shipmasters, clergymen, &c.

6. We have offered to supply every vessel which leaves the port, with from $2 to $5 worth of publications, if any friend of seamen will call for them and deliver them. In behalf of sailors, we cordially unite in the plea made by the Sailor's Magazine. Speaking of the disasters at sea during the year 1842, the editor gives a list of *three hundred and eighty* vessels, which he says, were nearly all wrecked on the United States coast. "The vessels and lives known to be lost are alone included. A large number of wrecks have been seen at sea, the fate of whose crews, or the names of the vessels, are unknown, and are therefore not enumerated." He then proceeds tosay:

"In connexion with the above, six hundred and two lives have been lost, and in addition, twelve vessels reported as missing, whose fate and those on board, it is feared will never be known.

"In view of this melancholy catalogue, is it not apparent that what is done for those who go down to the sea in ships, must be done quickly? Many that are now within our influence, and may be reached by our efforts, may at the end of the coming year be included in the list of those that have gone to their final account."

You who have this world's goods, knowing as you do that your brother has need, will you not bestow the means of scattering the warning voice, that no one may perish, because you hoarded the Lord's money?

Those who have any special object, in which they are interested, can designate it, and their wishes will be faithfully observed.

A GOOD EXAMPLE.—A Post-Master in Ohio writes:—"The friends of the cause in this place observe every Friday evening as a season of conference and prayer, on which occasion they will try to raise some funds to forward to you for general purposes."

THE CONVERSION OF THE WORLD.

The world is to be converted, if at all, by the instrumentality of the church, as it now is. But what is the church now doing? A great portion of it is drifting down the current with the world. The two nations in which the gospel may be supposed to have the most influence are England and the United States. The influence which England exerts abroad may be judged from the following paragraph of foreign news:

"The Indian mail reached London on the 7th ult. Gen. Pollock left Cabul on the 12th October, with the British troops in three divisions; two consisting of his own force, and the third of Gen. Nott's. Before their departure, however, the mark of vengeance was set upon the place. This kind of retribution was begun at Istalif, which was sacked, the town set on fire, and the fortifications blown up. With the exception of 500 women, who were set at liberty, 'not a living soul,' says one of the accounts, 'was spared—whether armed or unarmed—the men were hunted down like wild beasts—not a prisoner was taken—mercy never dreamt of! All the bitterness of hatred was shown by the soldiery, both European and Native.' The scene was repeated at Cabul, on taking leave. The British soldiers becoming excited from witnessing the skeletons of their comrades on the march to Cabul, were exasperated, and attacked the helpless populace, which, it seems, were not Affghans but Hindoos. On these unhappy wretches the vengeance of the soldiers were wreaked. All this passed, it is alleged, without the knowledge of General Pollock, and, indeed, contrary to his orders. 80,000 souls were rendered houseless at Cabul and Istalif."

The little influence which the gospel exerts in England itself, is stated with sad and startling emphasis, by the Bishop of Oxford, who says the population is "RAPIDLY HEATHENIZING." The following paragraph indicates the immorality now prevalent in London, in the midst of its splendid churches and wealthy priests:

"It is calculated, that out of the whole population of London and the suburbs, about forty thousand subsist by thieving."

See the last Midnight Cry for further illustrations of the moral darkness which is creeping over the land.

The character of the church, in this country, may be judged from the following:

"IS THIS A CHRISTIAN LAND?—The following inventory of the slave property of American Churches should be pondered till every Christian's arm is nerved to bold and zealous action to clear the sanctuary of this abomination. The late Methodist A. S. Convention in Boston, asserted that the members of the

Methodist E. Church own over	204,000
Baptists, (estimated,)	125,000
Presbyterian, (both schools,)	70,000
Episcopalians,	80,000
Campbellites,	100,000
Other smaller denominations,	25,000
Total—slaves thus held,	604,000

A large proportion of the members of those churches who do not traffic in 'slaves and the souls of men,' '*have pleasure them that do it.*'"

While such facts exist, what are the churches doing? One half of the Presbyterian church are contending that the other half are not good Presbyterians. But the Episcopalians reject them all as not belonging to the true church, and say it is "a profanation" for Presbyterians, or other "*dissenting*"!! ministers to administer the sacrament. The Evangelist retorts, that such principles are "*heathenish*." Thus we might go through the list of the sects, and get their opinions of each other. But they have no time to express their opinions of the popular sins of their own churches. In the meantime, our missionary secretaries are putting forth touching appeals for money, and saying that they must withdraw scores of preachers from fields which are suffering for their labor, unless more money is furnished. Many individuals reply that they can give no more, but one church member spends money enough to support 100 missionaries a year in building a house to live in, and a single church spends $500,000 for a place to meet in.

How long will it take these divided and belligerent churches to convert the world to unity in the apostolic faith, when a great portion of them scorn the apostolic faith, on the subject of Christ's second coming, and despise those who hold it?

IGNORANCE OF MR. MILLER AND DR. WEEKS.

Only once are we told our blessed Saviour "rejoiced" while on earth. It must have been peculiarly delightful to Him to reflect on the fact that the great truths of God's word were made known even to the despised ones of this world. He even said: [See Beza] "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and learned, and hast revealed them to babes. Even so, Father, because it pleased thee." But what pleased God was very offensive to the Scribes and Pharisees. We fancy we can see them, when their proud hearts revolted at the idea of being taught by him, curling their lips in most dignified scorn, and saying, "Is not this the *carpenter s son?*" or, as Mark records the words, 'Is not this *the carpenter?*' There is no doubt that they really thought they were speaking thus scornfully of an "ignorant pretender," or a teacher of "pestilent heresy," if we may adopt the modern language of the Evangelist and Observer. But their hearts were too proud to receive him.

Christ was pleased to select apostles who were known to be "unlearned and ignorant men," and any one who was too proud to receive the truth from such lips had at least that excuse for slighting it. Of Peter and John it might be said: They have spent their days hauling fish in the sea of Galilee, and "do they teach US?" But Peter furnished the best excuse which could be given for their rejecting the gospel, when he said: "I know that from ignorance ye did it, as did also your rulers." Thus it seems those who despised others were themselves ignorant.

When the Jews said of Christ, "He hath a devil and is mad, why hear ye him?" they did it to prejudice the people, and close their ears against him. When modern scribes call Mr. Miller an ignorant fanatic it is for a similar reason. Dr. Weeks quotes Mr. Miller as referring to what "Maccabees tells us in his first book."—This was written by Mr. Miller many years before he undertook to make out a Chronology, but it is No. 41, of the 60 mistakes, and the only one which Rev S. I. Prime, the editor of the Observer, refers to, as if that settled the whole question. Suppose, in the hurry of writing I once quoted what Timothy tells us in his first epistle, it would be a great blunder, and prove me to be ignorant or careless, in that expression, for we have no Epistle of Timothy on record. But it would not weaken the truth of the Scripture I might thus quote, nor would it be impossible for me, *ever afterwards*, to quote Scripture correctly. But such is the tenor of the argument. There are certain historical books bound up in the Bible, called Maccabees, because they record the exploits of the family surnamed *Maccabeus*, [*the hammerers*] but no such explanation is given in any part of the Bible, and Mr. Miller made the above mistake in his language in referring to them. Some years afterwards, he enquires what the Bible teaches about time, mentioning chapter and verse for almost every item, and referring to the best histories which record the facts not settled by the Bible, and among these authorities the books called the Maccabees are *not mentioned.* But the proofs are all nullified by the fact that *Mr. Miller once made a mistake!* We have often observed school-boys sneering at a companion's mistakes, and have seldom failed to find the conceited boy soon making some gross blunder, but we did not expect to find such a glaring proof of ignorance as we perceive in Dr. Weeks' first article, in what he calls mistake No. 1. He there says:

"We know that Christ died on Friday of Passover week, at 3 o'clock in the afternoon, at Jerusalem. And this they say was on Friday the 3d day of April, O. S., (See Miller's Views, p. 247.) which is the 15th day New Style."

Now mark the Doctor's ignorance. The difference between Old and New Style was occasioned by the fact that the year, as reckoned by Julius Cæsar, was eleven minutes too long, and the variation from the true time gradually increased, by the addition of these 11 minutes yearly, till in 1752, it had amounted to 11 days, which were substracted from that year, and the new reckoning was called New Style. What school child cannot see that it shows great ignorance TO ADD ELEVEN DAYS TO A DATE 1700 YEARS BEFORE THAT CHANGE WAS MADE, AND WHEN THE OCCASION FOR IT HAD NOT BEGUN TO EXIST!

What if we should retort upon Dr. Weeks, in his own style? After telling a long story about Maccabees, he says:

"This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was not trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence As the matter is, it seems important to show how utterly disqualified he is by his ignorance, to be an expounder of prophecy."

Which is the worst mistake, gentle reader, one which has no connection with the time, or one which belongs to *time exclusively?* Have we not had a deafening blast of trumpets about Dr. Weeks' learned articles, "demolishing Millerism," to use the modest language of the Evangelist?

The Observer blows the trumpet thus:

"Miller's Mistakes.—We do not ask any one to read Dr. Weeks' second article on the blunders of Miller. But if the reader of this paper would see the illustration of almost incredible ignorance laying claim to superior wisdom, even to the understanding of the hidden things of God, let him turn to our last page and find the evidence. Mr Miller thinks *Maccabees* was a man. He might as well say *Psalms* or *Chronicles* is a man. And such a biblical student sets up to reform the chronology of the world!"

We pity the writers of such inflated sneers, and regret that duty requires us to notice them, because they are designed to stop all inquiry respecting what we consider the truth of the Bible Mr. Prime calls Mr. Miller a Literalist, and says he intends to ridicule his sentiments. We should be glad to have these editors cease misrepresenting us, that we might shake hands. forget the past, and, without interruption, prepare ourselves and others to meet the Judge, who standeth at the door. We hope all editors who have copied the Doctor's articles, will have the honesty to tell their readers that he made a great blunder, which entirely spoils the story called mistake No 1, in which he attempts to show that "Mr. Miller's principles do tell the day and the hour."

If Dr. Weeks had been contented with the date which Ferguson gave him, who says nothing about Old or New Style, he would not have made his pretensions to wonderful accuracy appear so ridiculous.

CHRONOLOGY FIXED BY ASTRONOMY.

The quotation which Dr. Weeks refers to on page 247 of Miller's Lectures, is from Ferguson, the celebrated astronomer, who, by an astronomical calculation, has shown that Christ was crucified in the year 33 of the common era. We have recently heard of two astronomers, one in Connecticut, and one in New Jersey, who have revised the calculation, and declare it to be accurate.

Thus, we have an astronomical measuring-rod, reaching back 1810 years to the death of Christ, where his cross stands as a fixed monument, from which springs the prophetical arch of 70 weeks, covering all the uncertain space between Malachi and Christ, and extending back precisely to the commencement of the prophetical periods. Having these fixed points concerning all the important periods, why should we trouble ourselves in looking after Dr. Weeks, who has lost himself in a labyrinth, and sunk in a quagmire among the Kings and Judges beyond?

"The Poor have the Gospel."—This was the glory of the Christian dispensation, but the poor are shut out from some of the modern lectures against Christ's near coming. Thomas Y. How, D. D., has recently advertised a lecture, at Utica, in which, he says, "it will be shown that the assertions of Mr. Miller, as to the time, are expressly contradicted by facts." But this pleasing information must be well paid for,—25 cents being the price, to each person.

UNCURRENT MONEY.

Correspondents almost daily enquire what sort of funds they shall send us. *Reply to all.* Send us New York or New England money if you can get it, but if not, send us the money of the Atlantic cities south of us, or the best western money you can get.

THE LAST TRUMPET.

A VOICE FROM THE DEPARTED.

An old well-worn pamphlet has just been placed in our hands, of which this is the title-page: "The Last Trumpet; a Discourse preached at Mendham, October 17, 1824. By Amzi Armstrong, formerly Pastor of the Presbyterian Church in that place. New York: Printed by G. J. Hopkins, No. 48 Pine street, 1824." It is inscribed "To the members of the Presbyterian Church and Congregation of Mendham, in Morris county, N. J."

From this introductory note we learn that eight years before, the increasing infirmities of age had constrained the venerable author to relinquish the pastoral charge which he had sustained 20 years.

During his ministry, which commenced about 1796, he had given a series of lectures on the visions of the revelation, that his people might have these things always in remembrance. This sermon is a sort of abstract of these lectures, and it is wonderful, as well as delightful, to observe how precisely this aged and learned divine coincides with the views which modern Presbyterians make the object of their scornful ridicule.

We insert every word of the sermon, without the variation of a comma, and there is scarcely a syllable we would wish to alter. With surprising power and brevity, he applies the Scriptures almost exactly as Bro. Miller or Storrs, would apply them, maintaining the same great truths respecting the coming of Christ to judge the world—the first resurrection, and the restoration of the true Israel, to precede the millennium.

THE LAST TRUMPET.

1 Corinthians, 15: 52d, middle clause.

"FOR THE TRUMPET SHALL SOUND."

The trumpet seems to have been early invented, and used to extend the power of the human voice; to swell the note of warning against dangers—and to give notice of occasions requiring the attention and concert of many.—The first occasion on which we have an account of the use of the trumpet, is the giving of the law on Sinai. The voice of that trumpet was exceeding loud, "so that all the people that was in the camp trembled." This instrument is usually made of brass, as being more sonorous than other materials. But, for the camp of Israel, Moses was directed to make two trumpets of silver, by a smoother and sweeter sound, to regulate the concerns, and preserve the order of the camp, and of the journeyings of the people. The trumpet was also sounded on their feasts and fast days. But especially on the day of atonement, in the year of jubilee, when every bond should be loosed, and servants go out free from their masters. And there is yet another sound of the trumpet to be heard, when the bands of death shall be loosed, and the prisoner shall go free, and the slavery of sin shall be ended. This is it, spoken of in the text: "In a moment, in the twinkling of an eye at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed."

This is emphatically styled the *last trumpet*, because at its sounding, the generations of men are to be invoked to the coming and presence of the Great Judge, "who shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God." The ancient receptacles of the dead will be broken up, and the scattered dust that has at any time, from the days of Abel, whom Cain slew, to that day when the trump of God shall announce the coming of the Judge, formed a constituent part of human being, shall be collected and animated into conscious personal appearing before the Lord, the Judge. Consider the awful glories, and the burning splendors of that appearing, "when the Lord Jesus shall be revealed from Heaven in all the glory of his Father with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." To man, it is a most important inquiry, When shall this be?

To the feeble and fainting vision of mortals, it is painful to fix the eye steadily on the bright and burning glories of the mid-day sun. They delight to behold his rising splendor, or to catch the few unintercepted rays of his western glory, and to contemplate his reflected brightness in the milder and paler light from the moon.—But his collected meridian power is too resplendent for the eye of mortals. So the Church triumphing, "with the moon under her feet, and a crown of twelve stars upon her head," may be a pleasant and delightful object of contemplation; while the added vestment of the sun would clothe her with glories too refulgent and too dazzling for the same eye to behold with a calm and equable observation. Perhaps it has been from causes of this kind, that men have been inclined, in their prospective consideration of the future glories of Christ in his Church, to interpose the milder glories of a spiritual millennium between their own times and that great day when the Son of Man shall appear in the brightness of his glory, to bless his people and to build up Zion.

It has, however, been the opinion of eminently pious and learned men in former ages, who have searched the Scriptures on this subject, that the millennial glory of the Church is to be introduced by the commencing scene of the last and general judgment.

This is the subject I propose now to discuss.

No one, I suppose, imagines that the whole process of the general judgment will be limited to the compass of a natural day, as we count time. All who read the Scriptures are specially instructed, that "one day is with the Lord as a thousand years, and a thousand years as one day," and, although the Judge will certainly be competent to arrange, and examine, and bring to issue the vast, and complicated, and extended concerns of a world, within any given time, however short, yet we cannot suppose that created minds can be capable of witnessing and apprehending the manifestation of the justice, and the wisdom, and the goodness of God, which the Scriptures and reason teach us to expect in that day, unless there shall be a succession of events occupying time somewhat proportioned to the condition of created and finite minds.

It would, therefore, to reason, seem probable that a commencing scene of judgment, and an array of the attending circumstances and solemnities of the great and last judgment, should reveal the Judge in power and glory, and instate his saints, who are to be assessors with him in the judgment, in their thrones of judgment and dominion, that they may live and reign with Him during the whole time, when the nations and generations of men shall pass in review before his awful and holy tribunal.

Human reason, however, is incompetent to decide how it is proper the solemnities of this great day should be conducted. To revelation alone can we look with confidence to learn what is there disclosed of the purposes of the Judge. In the eternal counsels, all the forms and circumstances, and progress of the work of judgment, are arranged and fixed, "for God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Secret things belong unto the Lord our God: but those which are revealed, unto us and to our children for ever."

Let us then search the Scriptures for God's revealed purpose on this interesting and awful subject.

1st. We there find the coming of this day will be sudden and unexpected by men dwelling on the earth. "As a snare shall it come on all them that dwell on the face of the whole earth." "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." And Christ himself has warned us, "as the days of Noah were, so shall also the coming of the Son of Man be." Now, it is impossible for us to conceive how this can be the case at the close of the millennium, especially if we take into consideration what Christ said on another occasion: "Nevertheless, when the Son of Man cometh, shall he find faith on the earth."

In all the Scripture representations of the coming of this great and terrible day of the Lord, we are warned that it will be at an hour when men generally will be least expecting it. Busied in the concerns and pleasures of the world, that day will burst upon them in a most unexpected time and manner, when men are at ease, and dwell carelessly on the earth. As at Christ's first advent, there may be some general indefinite expectation of some great event. Here a Simeon and there an Anna, waiting for the consolation of Israel, may be found prepared to hail his second advent, and say, "blessed is he that cometh in the name of the Lord."

2dly. The sounding of the trumpet, and the opening scene of the last judgment, are in the revelation of the Scriptures, closely and intimately connected with other great events there revealed, which *must* precede the millennial state of the Church on earth.

1. The destruction of the man of sin.—"That wicked one whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—Daniel "beheld that he made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints; and the time came that the saints possessed the kingdom." The apostle John "saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, who is King of Kings, and Lord of Lords. And the beast was taken, and with him the false prophet that wrought miracles before him. These both were cast into a lake of fire, burning with brimstone.—And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

2dly. Nothing is more evident in the Scriptures than that an exemplary vengeance will be taken of the thrones and dominions that have exalted themselves against Christ and his kingdom on the earth, when he shall appear in his glory to build up Zion. And all the representations of this execution of vengeance seem, in every respect, to coincide with the representation of the commencement of the judgment of the last day, and must necessarily precede the millennium.

3dly. It is, I believe, an opinion generally received, and fully supported by the Scriptures, that the seed of Abraham shall be recovered from their dispersion among the nations, to inherit the promises made to their fathers, and to honor the name of Christ the Lord during the millennial state of the Church. Yet "Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled. "And immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of the trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."

Surely this looks very like a representation of the commencement of the judgment of the great day. So, likewise, in all the ancient prophecies and concerning the restoration of Israel, the representations seem to be evidently representations of the execution of God's judgment in signal and final vengeance on the adversaries of his people. Such is the representation in the 66th chapter of Isaiah, "Rejoice ye with Jerusalem, and be glad with her all ye that mourn for her. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth so will I comfort Jerusalem: and when ye see this your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many."

4thly. All the representations in the Scriptures of the latter day glory, promised to the Church, evidently imply the previous judgment and destruction of her enemies, and in many instances it is expressly so declared. There is but one place in the Scriptures which has commonly been understood to designate a precise and limited time for the millennial blessedness of the church on earth. It is from the thousand years mentioned by the apostle John, in the 20th chapter of Revelation, that the terms millennium, millennial, are derived.—And this representation of that happy period, by the apostle, opens with the formality of thrones, and judgment, and the resurrection of the dead: to these succeeds the thousand years of the reign of the saints, who shall judge the world with Christ: and then, at the end of the thousand years the closing scene of the judgment follows, when the dead, small and great, shall stand before God.

But you have been told, by grave commentators, that the first resurrection is to be only a spiritual, and not a literal resurrection. What then shall be the second death? Can they allegorize that also into a mere vision? And where then do they read of a true and literal resurrection? Is it in what Daniel says, "And many of them that sleep in the dust of the earth shall awake?" But this also shall take place when Michael shall stand up, the great Prince, who standeth for the children of the prophet's people, when the seed of Abraham shall be delivered, every one that shall be fonnd written in the book. Is it in what Christ says, John 5: 28, 29, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation?" But this evidently agrees with the account given in the context, of the resurrection. "In Christ shall all be made alive." But every man in his own *order*, (or in the band or rank to which he belongs,) Christ, the first fruits, afterward *they that are Christ's* AT HIS COMING: THEN cometh THE END. Christ rose from the dead nearly 1800 years ago—the first fruits of the resurrection. The next order will be the resurrection of the saints at the second coming of Christ. "For as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many: And *unto them that look for him* shall he APPEAR the SECOND TIME without sin unto salvation." The second coming of Christ is every where in the Scripture connected with the resurrection of the saints, and the judgment to be executed on their enemies, and often with the commencement of millennial grace and glory. In the vision of Daniel, he "beheld till the thrones were placed and the Ancient of Days did sit. And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days—And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now I can conceive of no legitimate principle on which this and numerous other representations by the prophets in the Scriptures can be reconciled with what the apostle John saw concerning the millennium, without admitting that the reign of Christ and his saints on the earth, in which the saints shall judge the world as assessors with Christ in the judgment he will execute, shall intervene between the opening and the closing scene of the last and general judgment. On this principle, the expected millennial glory will be introduced by the opening scene of the great and last judgment, in which, "the Lord himself shall descend from heaven with a shout—and the dead in Christ shall rise first." Then the saints shall take the kingdom, and possess the kingdom for ever; even for ever and ever: for although, according to what John saw, "After the thousand years shall be fulfilled, Satan shall again be loosed," it shall be only for a little season. And though Gog and Magog shall compass the camp of the saints about, and the beloved city, they shall never prevail to wrest the kingdom from the saints for a single hour; but fire shall come down from God, out of heaven, and devour them. And then the grand and closing scene of the last and great judgment, shall wind up the concerns of a rebellious world, and settle finally and forever the controversy of Christ and his saints against the adversaries of his throne and kingdom. "The dead, small and great, shall stand before God, and be judged out of the things written in the books, according to their works; and whosoever shall not be found written in the book of life, shall be cast into the lake of fire."* On this principle, that the millennium shall commence with the opening scene of the judgment, the order of events stated in the revelation appears clear, and plain, and easily reconcilable with the order represented in the other prophecies of the Scripture. In the prophecy of Ezekiel, especially, there seems inextricable perplexity and confusion of order, if you would suppose the millennial state of the Church to precede the judgment.

5thly. In all the dispensations of grace to his church, God has executed signal judgments upon their adversaries. Grace and judgment have always attended each other, and marked God's visitations of his Church and of the world, ever since the day that Noah entered into the ark; and in no instance more remarkably than when the Lord from heaven personally visited the earth. Full of grace and truth, he yet declared. "For judgment am I come into the world," and "These be the days of vengeance, that all things which are written may be fulfilled." Much more might we expect, that when he shall appear again the second time without sin unto salvation, he will vindicate his revealed purposes of grace to his Church and people, by executing a righteous judgment upon their adversaries. And, indeed, what else will be the "battle of the great day," which it is admitted is to precede the revelation of millennial grace and glory, but the commencement of that series of judgments in which the whole concerns of a rebellious world are to pass in review before Christ, and to be adjudicated by him? "And the angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the seventh angel sounded: and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

What is this but a most solemn asseveration that when the seventh or last trumpet shall sound, the process of the final judgment shall commence, and the proclamation be issued, which shall instate the saints in thrones of judgment, according to the vision of Daniel, and to the many declarations in the word of God, that the saints shall judge the world? Is not this the same trumpet Isaiah mentions, 27: 13, "Ye shall be gathered together one by one, O ye children of Israel? And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish, and shall worship the Lord in the holy mountain at Jerusalem."

In the present day, more, perhaps, than ever before, there seems to be a very general looking out and expectation, as though we were on the eve of some great change, some very interesting and awful event in God's providence, that shall materially alter the condition of man on the earth. The expectations of mind, often disappointed within the last thirty years, and wearied with looking for the changes that all seem to expect, seem now held in a state of awful and almost mute suspense.

What if the trump of God, and the voice of the Archangel, should determine this suspense, and the cry should be made at midnight, "behold, the Bridegroom cometh; go ye out to meet him?" Are you prepared for this event? Whatever may be the case of others, "ye, brethren are not in darkness, that that day should overtake you as a thief." By the space of twenty years, while I ministered among you in the Gospel of the grace of God, I failed not to instruct, and to admonish you from the Scriptures on this most interesting subject. And I now stand before you to remind you of former warnings, and to claim of you the obligation of those vows by which, through my ministry, you are bound to love and obey the Lord Jesus Christ, "looking for, and hasting unto the coming of the day of God." Especially of you, whose vows I took, ministering in the name of the Lord Jesus, and of his Church, when you were received to the communion of the saints, and of those of you who in your infant days were separated from the world, and externally sanctified to be the Lord's, by the vows of the holy sacrament of baptism, which are equally binding on you, as if you had been active and assenting in the solemn and irrevocable transaction in which you were thus consecrated, by God's distinguishing goodness to you, to be forever the Lord's.

I now, ministering in the name of the Lord Jesus, the great and eternal Judge of the quick and the dead, claim of you the obligation of these vows to consider what I say, and search the Scriptures daily whether these things are so. The Scripture doctrine of the general judgment, and of the "glorious appearing of the great God, and our Saviour Jesus Christ," has not commonly been taught in this form, or under this view of it, since men aspired to be lords over God's heritage, and have gloried in the idea of a visible head of the church on earth, in the place and stead of Christ; for it suited their purposes much better to allegorize and spiritualize the Scriptures on this subject, in such a way as to leave room for them to arrogate to themselves the honor, and the authority, and the power in the church, which belong to Christ alone. And so entirely has this scheme prevailed, and chained down the minds of men in darkness on this subject, that in these days of increasing light and knowledge, although pious feeling delights to recognize, in the efforts made, and the success obtained, in sending abroad among men the gospel of Christ, what the apostle John foretold, Rev. 14: 6, yet no one seems at all to consider, or even to notice the subject matter of the angel's proclamation, as stated in the verse following: "Saying with a loud voice, fear God, and give honor to him; FOR THE HOUR OF HIS JUDGMENT IS COME; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

In such circumstances, no one can be expected to understand the subject, or to feel the immense and immediate importance of it, without a careful and resolute search, and prayerful study of the Scriptures.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

"Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, AMEN.

Harmony of Revelation 19th, 20th, 21st.

BY GEORGE STORRS.

There are many who suppose it is impossible to understand the Book of Revelation. The reason of this mainly is, I apprehend, because they suppose that it must be interpreted in such a manner as to make the events transpire in the same order, or succession, as they find them written. In this way it is utterly impossible to give that Book an interpretation. To understand the words of the prophets, we must in our imagination, carry our minds back to the time when they lived. They look down through the prophetic glass and see future events passing before their eyes often without regard to the precise period or order in which they are to take place; and when they have seen these events they frequently record each topic, or subject of discourse, to its *termination*, before they take up another which transpired in the same period, or during some part of the same period, and was a parallel event, though, in the record made of it, it follows after. By not observing this fact, we are constantly getting into confusion, in our attempts to explain the prophecies; and becoming bewildered, we give up in despair, and conclude none can understand them. The principle to which I have called attention, is overlooked, though it is a principle which we find acted upon by historians. For example, see Mosheim's Church History. He first divides the history into *periods* of a hundred years each. Then he takes up a topic—perhaps "*The prosperous events of a Church*"—he traces that topic to the close of that century; then in the following chapter he takes up another topic—perhaps "*The doctrine of the Church*," which he traces to the termination of the same period: thus each *succeeding* chapter—takes up a new topic, and yet travels through the *same century*. Now, if in reading Mosheim, you were to suppose, when you came to the end of the first chapter, that the following one must begin a *new* century, or period, because it *follows* the first, which closed at the end of the period it treated of, you would commit just such an error as is committed in the usual attempts at explaining the prophecies, especially the book of Revelation. The fact is, in that Book we are carried down to the *end* seven or eight times at least: and in the 20th, 21st, and 22d chapters several topics are introduced, *viz: the resurrection—the judgment—the new earth—the new Jerusalem*, &c; and yet all these topics belong to the same period, or thousand years, and are events presented to John's mind at one and the same time, though recorded as if they followed each other in succession. That the "*beloved city*" was on earth when Satan was loosed out of his prison is clear from the 9th verse of the 20th chapter, and yet the descent of that city upon the earth is not *recorded* till the commencement of the following chapter.

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*Here brother Storrs differs from the author. See the next article in this paper.—ED.

I will now try to give what I conceive to be a *harmony* of the last part of the 19th chapter, with the 20th and the first part of the 21st. That the reader may see the beauty and force of this part of the word of the Lord, I shall put down every word from the 11th verse of the 19th chapter to the eighth verse of the 21st chapter; paying no attention to the present division into chapters and verses, giving you the whole in paragraphs.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath *on his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.—And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones and they sat upon them, and judgment was given unto them. And I saw *a great white throne*, and him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them. And I saw a new heaven and a new earth: for the first heaven and first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years.—This is the first resurrection: blessed and holy is he which hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the BOOK OF LIFE; and the dead were judged out of those things which were written in the books, according to their works.

"But the *rest of the dead* lived not AGAIN until the thousand years *were finished*; and [then] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And when the thousand years are expired Satan shall be loosed out of *his prison*, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea: and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and *they* were judged, every man according to *their* works. And death and hell were cast into the lake of fire: this is the second death: and whosoever was not found written in the book of life was cast into the lake of fire; and fire came down from God out of heaven and devoured them: and the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

"And he that sat upon the throne said, behold I make all things new. And he said unto me, write for these words are true and faithful. And he said unto me, *it is done*. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part* in the lake which burneth with fire and brimstone; which [part] is the *second death*."

This is what I conceive to be a harmony of this part of Revelation. In this view all is plain.

HARMONY OF ZECHARIAH XIV.

We will now attempt a harmony of Zechariah 14th. Let us remember that the prophets see different events at the same glance, in the prophetic glass, and often record the events without noting the chronological order. Apply this idea to the chapter under consideration and read it as follows:—

Verses 1, 2. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Vs. 12—15. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Vs. 17—19. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Vs. 3—11. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Vs. 16. "And it shall come to pass that EVERY ONE *that is left* of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.

Vs. 20, 21. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

ALL THINGS CONTINUE AS THEY WERE.

So scoffers will be saying when Christ comes, and their scoffings will turn to wailings. What Peter foretold is most strikingly verified at this moment. But there is another remarkable fact of which Peter gave us no notice—or else scoffers are very numerous. Grave philosophers, editors, professors and teachers, are among those who speak thus.

We were present, when our well known acquaintance, E. F. H., Pastor, &c., opened the last Midnight Cry.—"We have earthquakes, storms and distress, I see, just as we have always had," he remarked.

"The sea and the waves roaring—on the earth distress of nations, with *perplexity*," we added. "Yes, just as it always was," he proceeded.

Thus, the sound is reiterated from the lips of the preacher, as well as the scoffer, "All things continue as they were."

We would respectfully ask our theological neighbors, if the Lord is ever going to give us the signs he promised?

Have not the very things he promised actually come?

Will the signs ever be of such a nature that scoffers cannot still say, "All things continue as they were?"—Peter has answered that beforehand.

May not the signs come without your knowing it, if you do not watch for them?

When Christ said, "Can ye not discern the signs of the times?" and had the words recorded, was it not as a hint to us to look sharp that we might discern them?

If professed watchmen fail of discerning them, and so sound not the alarm, are they not unfaithful watchmen?

There is a dreadful doom for unfaithful watchmen. Is there any denounced against him who shall watch too eagerly?

A REFLECTOR CONCEALING LIGHT.

A late *Christian Reflector* (Boston) contains the following specimen of the fashionable mode of concealing light, and putting people to sleep on the subject of the signs of Christ's coming. It will be noticed that the very facts referred to took place within the present generation:

STRANGE SIGHTS IN THE AIR.

The believers in the theory of Mr. Miller, that the conflagration of this world is speedily to take place, have endeavored to strengthen their faith, and to convince others, by considering certain fiery appearances in the clouds, as premonitions of that great event. The venerable American lexicographer, Noah Webster, has been induced to make statements, in the New Haven Herald, in reference to such unusual atmospheric phenomenon during the last half century, to show that though strange and *perhaps unaccountable*, they are neither new nor *alarming*. He says :—

"In the dark day. May 19, 1780, the heavens were covered with a dense cloud for three or four hours ; the Legislature were in session at Hartford, and such was the darkness that business could not be transacted without candles. During this time the clouds were tinged with a yellow or faint red for hours, for which *no cause has been assigned*. I stood and viewed this phenomenon with astonishment, but I had not any fear that the world was coming to an end.

"In the evening of March 20th, 1782, an extraordinary light spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the earth was visible, and some persons heard, or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange county, New York, and stood half an hour on a bridge over the Wall Kill, to witness the extraordinary phenomenon."

SINGULAR PHENOMENON.—A singular phenomenon was observed in the heavens over Philadelphia, about two o'clock on Friday morning. The appearance was like that of a symmetrically formed cloud of vapor, brilliantly illuminated, with several stars interspersed along the border. It was about fifteen minutes in forming, and about the same time in diminishing. When fully formed, the reflection cast upon the surrounding clouds, resembled that of a large fire a few miles distant. The effect of this singular phenomenon, while it lasted, was grand and imposing. We were informed by a person who witnessed it, that at about midnight a luminous body, resembling a large star, passed gradually across the heavens, from east to west, emitting brilliant rays of light.—*Sun.*

From the Portsmouth Journal, March 4.

CELESTIAL PHENOMENON.—On Tuesday last, at noon, a luminous body, in all respects resembling a comet, was discovered south-east of the sun, apparently about six times the diameter of the sun distant. The nucleus was as bright as a star of the third magnitude at midnight, and a brush extended in a south east direction apparently about as long as the width of the sun's disc. We saw it distinctly with the naked eye, and it occasioned general attention for two hours, when it became obscured by the haze. It appeared again about 5 o'clock.

It was observed at Portland, at Concord, and at Braintree, Mass. at the same time. Some have pronounced it the Moon, and others Venus,—while others regard it as a Comet. Not being sufficiently skilled in such matters, we cannot decide. According to the almanac, however, neither the Moon nor Venus were in that position at that time.

Since the above was in type, we learn from the New-Bedford Mercury, that the Comet was observed at that place. A writer in that paper says :

"Its brilliancy was almost equal to that of Venus. Its situation is very near the limb of the sun, its tail appears about 3 degress in length. It may be the comet announced some three months since in Europe ; it was traversing the constellation Draco ; be it that or another, it is of rare brilliancy. There are but three on record, of sufficient brilliancy to be seen in the day season. The first was 43 years before Christ, and is called 'a hairy star ;' it was seen with the naked eye in the day time. The second in the year 1402, and was so brilliant that the light of the sun, at the end of March, did not hinder people from seeing it at mid-day ; both its nucleus and its tail, was, to use the language of the day, 'two fathoms long.' The third appeared Feb. 18, 1744, and nearly equalled Venus in splendor, and many persons saw it at mid-day without glasses. It may yet prove that the comet of to-day is the same as that of 1402."

For the Midnight Cry.

STRANGE APPEARANCE.

AUBURN, Feb 27th, 1843.

I have seen no published notice of a singular phenomenon which was seen by the citizens of this place, and also, I understand, in the neighboring towns, on the evening of the 16th Feb. Coming out of church about half-past 9 o'clock, with some friends, (we had been attending a lecture from brother Beach, on the second advent,) the moon then being near its full, and in its ascension, about one half above the eastern horizon, in a clear sky, there was seen in the same distance from the horizon, and parallel with the moon, and on each side of it, at equal distance, two bright representations of the moon, a little obscured, having the colors of the rainbow. These mock moons, as they might be called, continued visible until about 10 o'clock, the northern one fading away first. I understood they had been visible some time previous to the time noticed by us. But the most extraordinary part of the whole was, that before they faded away there was distinctly seen a light or luminous line running perpendicular through the centre of the true moon, commencing a little above and running down near to the horizon ; then another or similar streak of light crossing the other horizontally through the centre of the moon, giving the appearance of a cross †. A brother was asked the next day how he accounted for it. He said it was the reflection of the false moon upon the true moon. When asked why these reflections were not both horizontal, or both perpendicular, he could not give the answer.

The above you may depend upon as correct, as it was seen by many witnesses. VERITAS.

P. S. The evening before, it was said there was a bright rainbow 'round the moon.

Scoffers and Liars.

THE NEW YORK OBSERVER.

Rev. Samuel Irenæus Prime, the editor, says he did not intend to call Mr. Miller a beast, in the remarks we quoted from him two weeks ago. We have been looking at the article again, and the more we look, the worse it appears. It should be remembered that Mr. Kent is a Literalist, but Mr. Miller is not. So far is he from it, that the Literalist paper in this city appeals for support in a little printed Prospectus, as follows :

"The design of it is, to afford an antidote to the errors of Mr. MILLER and his followers, and exhibit the view of the Millennium which was taught in the Primitive Church by the Apostles, and the Fathers who succeeded them for the first three centuries."

After commenting at length on the writings of Mr. Kent, the editor of the Observer says :

"Mr. Kent refers it [the No. 666] to *apostates ;* we think, without his usual good taste and judgment. At any rate we have a later and BETTER application, which we here propose for the first time ;—premising only that the number must of course be made out from the numeral value of *Greek* letters ; and that our diphthong *ai* is written by the Greeks with *iota subscript* and not used as a numeral. Our suggestion is as follows.

Engl. *Captain Miller.*
Value: 20 1 80 300 0 50 40 10 30 30 5 100=666 ! !
Greek Κ α π τ ᾳ ν Μ ι λ λ ε ῤ.

"Here then is proof *literal* and positive, that Capt. Miller at the present day is the '*beast* that deceiveth them that dwell upon the earth !' And when we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Mr. Miller's end of the world should be put down for the *first* of April instead of the 23d, we think there is enough in these considerations to quiet every feeling of alarm. At least, the proof is QUITE AS LOGICAL and CONCLUSIVE, as ANY that Miller and most OTHER literalists have to offer."

In a brief remark, we spoke of "the natural effect of the blackguardism and abuse of religious editors, who talk about the 'beast' and 'that rascal Miller.'" We frankly say that it was another Reverend editor, who talked about 'that rascal Miller.' It was in conversation, and we did not give his name. Mr. Prime complains that we called him a blackguard. If so, he had previously called us "April fools," and had said he had proved Mr. Miller a beast, by evidence quite as logical as ANY that Mr. Miller has to offer. If this is not blackguardism, we wait for a definition.

We cut the following from the Observer of last week, where it stood without comment :

"The *Millerites* at Providence had decided that the great end of things was to come about last Wednesday, and preparations were made to meet it. 'Over one hundred passed the night in the burying ground, on the west side, some of whom, if report speaks true, were dressed in their ascension robes. They went there to witness the resurrection of their friends, with whom they expected to rise into the clouds !"

This story about the ascension robes is a pure invention, and was manufactured somewhere in Massachusetts, where the scene was first laid. David Hale of the Journal of Commerce next suffered the story to travel the rounds, *credited to him*, with the scene on Long Island. Here, Mr. Prime, or some handler of the scissors, employed by Sidney E. Morse & Co., passes it along, as occurring at Rhode Island. Next, to cap the climax of lying, and obtain the first premium from the infernal court, we have a version, of which *N. P. Willis* is said to be the author. We cut it from the Springfield, Mass., Gazette :

"The New York Correspondent of the National Intelligencer states that 'several believers in Miller's theory were nearly frozen to death last Wednesday, on the heights of Hoboken, sitting in the snow in their ascension robes,' in momentary expectation of the second advent. These ascension robes have created a great demand for drab Mackintosh cloth, and other draperies suitable for the liveries of the saints ; and should the *finale* fail to come in 1844, the Chatham street brokers will make a great 'operation' in the cast off heavenly apparel."

A VERY FOOLISH HOAX.—In a late number of the Cleveland Second Advent paper, Bro. Fitch writes, with the utmost gravity, as follows :—"A highly respected citizen of Oberlin, recently passing here from the east, has stated it for what he knows to be a fact, that the Second Advent believers at the east, have posted hand-bills in the city of Boston, foretelling an earthquake on a specified day. We should set this down with a thousand other reports, not to be credited, but for the established character of the individual who has said that he knows it to be a fact. Will our Second Advent friends at the east tell us what is true respecting the matter ?"

All we can say, is, that we saw the following in the New York Herald a few weeks ago, but we considered it too clumsy a hoax to require notice, and we would not help its inventor by giving it notoriety :

Frightful Proclamation of the End of the World.—One of the Millerites has issued the following proclamation :

GREAT EARTHQUAKE.

To all the people far and near,
To dreadful warning now give ear.

Jan. 11, 1843, there will be a great earthquake.—Three shocks in succession in all the whole world. Let all the people believe and tremble before God for the time will soon come when the saints will possess the kingdom.

Jan. 31, 1843, the door of mercy will be shut against the whole world.

Now my dear friends I would invite you to flee for mercy, while the door of mercy is open. The spirit of God testifies these things which are coming.

N. B. Please forward this in all your papers as much as possible. LEVI HOUGHTON.

Acton, Jan. 1. 1843.

We have seen it nowhere else, and heard nothing about it, till we recently found it in an Illinois paper, which seems to glory in its scoffings. The thing is so utterly without foundation that no paper in Boston, within our knowledge, has ever alluded to it.

HORRID FRUITS OF REVIVALS.

The daily papers inform us of a fact which illustrates the dreadful effects of revivals, quite as directly as the various stories about Millerism prove its pernicious tendency.

A HORRIBLE ATTEMPT.—The family of Mr. Chester White, consisting of himself, wife, three sons and five daughters, residing about a mile east of Batavia, N. Y., were all poisoned on Sunday last by one of the sons, who put an ounce of arsenic into a bag of flour which he brought from the mill the day previous. They all narrowly escaped death, and the lad has been arrested. He says he did it to escape their importunities for him to join the church—an extensive revival having taken place in the neighborhood, in which the whole family but himself had been converted.

The Sun lately said :—"The effects of Millerism are alarmingly apparent in the number of his followers, who are becoming insane."

Till the Sun retracts its statements of which we have given them *proof* that they are false, common-sense readers will decide whether its conductors are not self-convicted liars.

"DISTRESS OF NATIONS"--EARTHQUAKES.

The pen grows weary in recording—and the press in publishing the daily records of desolating earthquakes, sweeping fires, raging floods, distressing poverty, national perplexity, political profligacy, private bankruptcy, and wide-spread immorality, which abound in these last days.

Poor Haiti suffers a mournful pre-eminence in misery. First an earthquake summons six thousand persons to meet their Judge, without a moment's warning, leaving three or four thousand survivors, who lived to mourn over a desolation, beneath which their friends and brothers, or children, were buried, and which they felt it was scarcely a privilege to escape. Then came a fire, which desolated one of their largest cities, consuming hundreds of houses, and reducing thousands from wealth to want. Next came a rebellion, threatening to overturn the government. It was quelled, indeed, but must have spread consternation through the island.

Since the earthquake in Haiti, there have been numerous others, though mercifully overruled, so that few lives have been lost, and but little damage done till recently.

"The first of the series was on the 4th of Jan. last. It was felt throughout the Western, Southern, and most of the Middle States.

"On the 16th of the same month, in lat. 35 40, lon. 34 05, a shock was felt at sea, by the Emma from Bremen.

"On the 8th of February, a shock was felt in all the Atlantic States south of Maryland inclusive. It occurred about ten o'clock A. M. The same shock was felt at sea in lat. 22 30, lon. 62 24, by the bark Severn.

"Shocks are reported to have been felt at New Orleans on the nights of Feb. 14th and 15th.

"On the night of the 16th, between 11 and 12 o'clock, a shock was felt at St. Louis, Nashville, Louisville, &c."

From the Express.

"Earthquake—An Island partly Sunk.—Captain Matthews, of the schooner Erie, from Port au Platt, informs us that the brig Clara, Captain Dunham, arrived at that port from St. Thomas the day previous to his sailing, and reported that an earthquake had taken place at the Windward Islands on the 4th of February, and serious fears were entertained for the safety of the Island of Montserrat, which it was reported had partly sunk."

It will be seen from the following extract of a letter, dated, St. Johns, Porto Rico, Feb. 10th, 1843, that the earthquake felt in the United States, was felt more severely in the West Indies.

"We had a severe earthquake here on the 8th inst., at 20 minutes past 10, A. M., and learn from the Steam Packet that arrived to-day from Windward Islands, that it was very severe in St Vincents, St. Barts, Antigua, Nevis, Montserrat, St Kitts, St. Martin's and St. Thomas's. It has done no damage here, but alarmed the people very much."—*Phil. Gaz.*

The subjoined letter from D. Attwell, gives particulars, so far as were known at St. Marten.

"St. Marten, Feb. 8th, (9 p. m.) 1843.

"About 10 o'clock, A. M. to-day, this island experienced an alarming Earthquake. It lasted from three to four minutes; during which period, and, indeed, some time after, this town, Phillipsburg, Netherland Division, exhibited a distressing scene. The heads of families, out on business, were seen hastening home, scarcely able to keep their balance, owing to the agitated movements of the earth; some of them finding their wives, children, relatives and servants in the yards, others in the streets: those that remained in their houses, in many cases clasped together, imploring the Omnipotent hand, ruling all events, for pardon and mercy, expecting every moment to be their last. The noise and jar of furniture moving about, the breaking of glass, &c., added to the creaking of the houses, and the awful roar of an earthquake, filled the boldest hearts with fear and consternation. Many wall houses are much injured. Most of the old walls lay at this time in heaps in different sections of the town. The sand or earth, forming the shores of our town, is opened and raised in an extraordinary manner,—plainly showing the escape of confined air.

"At 4 P. M., the island was again alarmed, but the shock was of short duration: and now, as I write, half past 9 P. M., we have just experienced a third shock, although the two latter were not of a very alarming cast. I have just heard verbally from Maragal, French Division. Some of the houses are much injured, but no lives lost.

"Thursday, 9th.—Arrived this morning, the schooner Sisters, Capt. Marshall, who was off St. Kitts, at the time of the first earthquake yesterday. His recital of the circumstances is pathetic in the extreme. Both St. Kitts and St. Eustatia have suffered, but the particulars are not yet known."

We had not time even to read the above, before we opened a morning paper, and the following stared us in the face.

"Terrible Earthquake in the West Indies—Ten Thousand Lives Lost.—The brig Frances Jane arrived at Baltimore, March 2d. from St. Johns, Porto Rico, and brings accounts of a dreadful destruction of lives and property in the Windward Islands, by the earthquake, the shock of which was felt in this city and south of us, on the 8th ult."—*Tribune.*

A letter from St. Johns, says:

"St. Johns, Porto Rico, Feb. 14, 1843.

"We had a severe shock of an earthquake on the 8th inst., but it was not so severe as the one last year, though it lasted a longer time. In St. Thomas it was very severe, and is said to have lasted over two minutes. All persons fled from their houses, but most fortunately no one was hurt, and no material damage was done there. A vessel arrived at St. Thomas from Antigua, reports that all the houses were thrown down in that Island, and the windmills are either down, or so much injured that they cannot be worked. In Nevis, also, every thing (except the Bath House) is down, and the steamer passing Martinique, Guadaloupe and Montserrat, saw those Islands covered with a dense cloud of dust.

"No accounts have yet been received from any other Island, but we fear that we shall hear of great destruction of property and loss of life in all the Windward Islands."

"St. Johns, P. R., Feb. 15, 1843.

"We yesterday received advices from the Windward. The effects of the earthquake of the 8th inst., have been awful indeed. *The Town of Point Petre, Guadaloupe, is entirely destroyed, and* Ten Thousand Persons are supposed to have been killed. The loss of property is immense."

Hardness of the Times.—The strongest evidences of distress which we have yet observed, lie in the fact that our hotels are fairly broken in now-a-days, from morning till night, with a hungry crowd, whose eyes gloat eagerly over, and whose hands fight convulsively for, the bits of bread and cold victuals ejected from the kitchen table. Even the slop barrels, into which are thrown the scraps and offals, have become the scene of a dismal siege, while the little ragged boys and girls, with their thin, wan faces, their long bony fingers, and the elder specimens of shivering humanity that cluster with them around the spot, grasping at food from which the rich man's dog would turn contemptuously, all form a picture of want and wretchedness which makes the heart sick, and speaks volumes in confirmation of the hardness of the times.—*Phil. Times.*

PROPHECIES.

The inconsistency of our opponents is amazing.—They call us modern prophets, because we believe the Lord has unfolded his sealed prophecies by the progress of events. In reply, they tell us, "No man knoweth the day and the hour," and then proceed to *prophecy*, that the end is not yet.

Mr. Garrison, editor of the Liberator, says:

"The theory of Mr. Miller is soon to be ignominiously exploded; but will Christendom be made wiser by the event, or cease to be agitated and misled by other wild predictions respecting 'the end of the world?' No."

The Philadelphia Chronicle says:

"The period for fulfilling the fallacy of Miller's predictions—of the end of the world—approaches. Families will go unprovided for, individuals be ruined, in a worldly point of view, and many a thoughtless person induced to sacrifice the products of a life of industry, upon the altar of Miller's folly."

FRUITS OF MILLERISM.

"By their fruits ye shall know them."

A man in this State, who expected soon to meet Christ, gave notice that he would restore fourfold to any one who may have been wronged by him.

"Millerism is likely to do some good as well as evil. An old lady at the west part of the city, we believe, is dispensing liberally from a large property, to all the poor she can find. Her deeds are doubly charitable this severe cold weather."—*Boston Democrat.*

"A man in New Hampshire, who had embraced Mr. Miller's views, lately went on foot 37 miles to restore $13 which he had stolen 13 years ago."

We gather the above from the newspapers. We could add others, from our own personal knowledge. Will our exchange papers please copy a reasonable share of such facts? Will they also consider the question, Doth a fountain send forth from the same place, sweet waters and bitter?

CHRIST'S SECOND COMING.

BY AN UNKNOWN AUTHOR. WRITTEN MANY YEARS AGO.

"And when these things begin to come to pass, then lift up your hearts, for your redemption draweth nigh."

Who would not be a Christian! Who but now
Would share the Christian's triumph and his hope?
His triumph is begun, 'tis his to hail
Amid the chaos of a wolrd convulsed,
A new creation rising; 'mid the gloom
Of general conflict, vice, and wetchedness,
He marks the morning star—he sees the east
Empurpled with glories—hears a trump
Louder than all the clarions, and the clang
Of horrid war, swelling and swelling still,
In length'ning notes its all-awakening call;
The trump of Jubilee! Are there not signs,
Thunders, and voices in the troubled air;
Do ye not see upon the mountain top,
Beacon to beacon answering? Who can tell,
But all the harsh and disonant sounds, which long
Have been, are now disquieting the earth,
Are but the tuning of the various parts
For the grand harmony—prelusive all
Of that vast chorus, which shall usher in
The hastening trump of the Prince of Peace!
Yes! His shall be the kingdom! He shall come!
Ye scoffers of His tarrying, hear ye not,
E'en now, the thunders of his wheels? Awake
Thou slumbering world; even now the symphonies
Of that blest song are floating through the air—
Peace be on earth and glory be to God.

THE TWO WITNESSES.

While the *Observer* and *Evangelist* are so much taken up with the learned dissertations of the Rev. Dr. Weeks, who they think evinces so much erudition and skill in the interpretation of prophecy, or rather Chronology, we would suggest that they publish his lecture on "The Two Witnesses," in which he has made *himself* one of the Witnesses, and supposes his *fellow* will be found somewhere in the person of some one who is as sound and orthodox as himself!! Consequently, all have departed from the true faith, and are tainted with the heresy of Arminianism, or some other ism, except, (so far as he knows,) his solitary *self;* though he *thinks* he has a *fellow* somewhere, but where he cannot tell. That is, he knows of no true orthodox but himself, but thinks there must be one more!! Wonder how the Evangelist and Observer will like this "*learned exposition*" on "The Two Witnesses." Of course they cannot be among the orthodox. Now, according to the Doctor's own logic, they must take the whole or none; for the Dr. does not allow of taking a person's testimony on one point and rejecting it on another. (See his lectures on Miller's Chronology.) Therefore, if they admit that his lectures on Chronology are correct, they must do the same for the one on "*The Two Witnesses.*" Ergo, the Doctor being one of "The Two Witnesses," he, of course, settles the Advent question. We suggest to our neighbors to adopt the Doctor's "learned exposition," and thus settle this great question without toil; for if the Dr. be *one of "The* Two *Witnesses,*" from his testimony and decisions, there can be no appeal. This course will make a long and tedious matter short and easy. What do you say, brethren?

A QUESTION.

The New York Sun, after detailing the pretended facts respecting an industrious mechanic, who had been made a maniac by the Milier excitement, asks:

"Cannot a check be given to this business? The mischief which it is doing is almost incalculable."

We hope our friends will not court persecution, but let them not count it strange, if they suffer all manner of misrepresentation. Such questions are designed to try the public mind, to see if they are ready to persecute. But let us trust in God.

BROTHER TEALL'S LATE TOUR.

New York, March 1st, 1843.

Brother Southard,—Being now seated at home with my family, I will give you and the readers of the Midnight Cry some account of the power of God which attended the preaching of the second advent and "glorious appearing of the Great God and our Lord Jesus Christ" this year, in my western tour, as you request

In every place where a candid hearing was obtained, I witnessed more or less of the power of God attending the word. In the village of Hope, N. Y. near 30 were converted to Christ, and were rejoicing in his love before I left. One case I will name, being peculiar. It is that of a woman whose husband, a professor of religion, attended the lectures and urged her to go and hear. Her prejudice was so great that he had to get a particular friend of hers to persuade her to go and hear once. She came, and that once proved fatal to her prejudice. She was convicted, came forward and made a very humble confession. The work continued after I left.

In the village of Honesdale, Penn. I lectured in the Methodist chapel to crowded houses. Notwithstanding the preacher in charge was somewhat opposed to the views, it was estimated that two-thirds of his members became believers in Christ's coming this year, and 30 or 40 were happily converted to God before I left, and the work was still continued. Some were converted from infidelity. Brother Reed had given them one lecture on the subject some two months before. Elder Moses Cummings, of this place, has become a strong believer, and has left his jewelry-shop to give the midnight cry.

In the village of Deposit, N. Y. with some difficulty I procured the Presbyterian house and had full meetings. They had no pastor. I tarried there nearly two weeks, and had the unspeakable delight of seeing about 150 anxious souls seated together as seekers after a preparation of heart to meet the blessed Lord at his coming. This was the most powerful time I ever witnessed, yet no vain fanaticism was discovered. Christ says, "By their fruits ye shall know them." One man who had cheated another out of $25 in a law suit, made full satisfaction. Old standing difficulties were settled. Blessed fruits.—The Baptists started a protracted meeting on Monday of the second week, and had 30 or 40 on the anxious seat Sunday evening, which was the last I was in the village. Glory to God in the highest. May the Lord reward the friends in this place for their benevolence.

Seven miles further up the Delaware river, I stopped at Cannonsville and tarried four stormy days. God owned his truth: 30 or 40 came forward for prayer.

In Delhi, N. Y. I gave them two lectures in the basement of the Methodist chapel, which was then closed.—The Court-house was then procured. Our meetings were full; but the nobility and rulers in Zion being alarmed, shut us out of that also. So the people that wanted to hear must be deprived the privilege. O when will the spirit of popery cease! This year, I hope. O glorious prospect. Then the glory of God will fill the earth—his saints take the kingdom, and the wicked nations of the earth be broken to pieces and driven away like the chaff before the wind. Glory to Jesus.

Yours, in the blessed hope,

H. V. Teall.

The following letter from one who had been coverted from infidelity, has been received by Brother Teall, and we take the liberty to publish it, omitting names.

Honesdale, Penn., Jan. 26th, 1843.

Dear Brother Teall,—My heart swells with emotions of gratitude to you and to my God, while I attempt to address you. When I first saw you I was a hard-hearted, stiff-necked, unbelieving wretch, in the broad road to eternal ruin. I cannot conceive how it was possible for an individual to entertain real friendship, fidelity and affection, and yet be so regardless of that Being by whose infinite wisdom these worlds were made and man created. Why, the Bible was the most loathsome book I could peruse; and if professors went to heaven (if there was a heaven,) I thought, I should. This was my alarming situation when the midnight cry—the solemn voice and the christian deportment of the proclaimer, convinced me of the awful reality, and showed me the slender thread upon which my eternal destiny was suspended. I thought my case was desperate. But, glory to God, he has created within me a new heart and given me to "Him whom to know aright is eternal life."

BRO. FITCH IN OHIO.

We make the following extract from a letter written by P. Alling, a Presbyterian brother, residing at Norwalk, Ohio. It was written to a relation of his, S. I. Farrand, residing near Newark, N. J., by whose favor we have the liberty to make the extract. His letter is dated Jan. 11th, 1843. He says:

"Last week, Rev. Charles Fitch, of Cleveland, formerly of Newark, made us a visit, and lectured for us from Wednesday till Sunday morning. I procured about $16 worth of books of him, which go off like the dew before the sun. Mr. Fitch's efforts have already done us much good. He came amongst us at exactly the right time.—Our Presbyterian Minister had just closed a series of sermons against the doctrine (of the Second Advent) and succeeded remarkably well in making DARKNESS VISIBLE, and much anxiety was manifested by the public to hear the opposite side of the question. The doors of our Church were closed against him. Our Baptist brethren promptly opened their house, and their minister took hold of the work like an honest and devoted Christian, and manifested a willingness to examine the scriptures candidly, and prayerfully, to see if these things are so. The result has been that full seven-eighths of his Church have fully adopted the doctrine, and he himself is leaning that way very strongly, and will, I have no doubt, soon come out openly and adopt the doctrine.

"The house was crowded to overflowing during Mr. Fitch's labors, and an impression has been made upon the hearts and consciences of the people that never can be obliterated. I think I never heard a man speak with such effect. The Church is now in a very interesting state, and sinners are pressing into the kingdom with great earnestness.

"N. B.—*I find professors of religion are about the only ones that oppose the work.*"

LETTERS RECEIVED.

DANBURY, CT.

It will be remembered that Bro. Chittenden wrote, in a letter published Feb. 3, "I have been in Bridgeport and Danbury since I left New York. Danbury was a very hard place, but some souls have been hopefully converted, and I expect to hear great things from that town soon."

His hopes have been realized. From a private letter received from there, we are permitted to copy the following:

"Our revival still continues, and the general impression is, that *no sinners will be left in Danbury.* I think I never saw converts appear so well. Fully two thirds among us are young men from eighteen to twenty-five. The Baptists are also holding meetings day and night; they have fifty or sixty converts; and the Presbyterians have also commenced with some indications of good. From almost every quarter, I hear glad tidings. In a little village called Bethel, about two miles from here, over one hundred have been converted, and there *is scarcely a sinner left.*"

FROM A POST-MASTER IN INDIANA.

Dear Brother Himes,—The Midnight Cry has been received, (the latest to the 10th inst.,) and I can assure you, to myself and some few others here, they are welcome visiters I have read them prayerfully and attentively, comparing them with Scripture prophecy, and I cannot with the little light with which I am blessed, discover how it is possible for any man, having a common understanding of the Holy Scriptures, being divested of prejudice and prepossessed opinions, in reference to a temporal Millennium and the restoration of the Jews, literally, as a nation, avoid the rational, Scriptural, and incontestible conclusions to which brother Miller and others have arrived; and yet, strange as it may appear, there are many professing Christians here and elsewhere, that are still saying, Where is the promise of His coming? And while they refuse to examine either the written word, or Miller's Views on the second advent at hand, they rashly and presumptuously attempt a refutation; some go so far and one high by profession declared, (and I almost tremble to repeat it,) that if the angel Gabriel should now come down from heaven, and tell him that the present state of the world would terminate within six years, he should tell him (Gabriel) that he did not believe him.—O, my soul, what presumption! How strangely infatuated is poor feeble man!

I send the enclosed as a compensation, in part, for the numbers already received, together with my sincere thanks. Wherever I have been able to induce candid persons to read the numbers I have already received, they have made a quick and most favorable impression, and many who were, but a short time since, scoffers at the doctrine, are now anxiously seeking for information, and searching the Scriptures like the noble Bereans, to see if these things are so. Some few are rejoicing in the time at hand.

The numbers I have received are eagerly sought for, and are most of the time out of my hands, so that I have not had the pleasure of perusing them all. You will please send me the back numbers from the 10th inst., and continue them weekly, and I will try and make you another remittance soon

I am, my dear brother, Yours in Christian love,

Daniel Bartholomew, P. M.

Aurora, Ia., Feb. 25th, 1843.

TO THE PUBLIC.—FROM A P. M. IN ILLINOIS.

Having lately examined some of Miller's views of the prophecies, and finding every difficulty and objection removed, I am compelled to believe the day of Judgment just at hand. From a sense of duty and interest I feel in the welfare hereafter of all my fellow immortals, I am constrained to entreat you to get ready without delay to meet your Judge in peace. I have carefully studied the Bible, and compared the facts stated by Miller, and find them correct, and believe the time is revealed, and that 1843 seems written in blazing letters of fire on the word and tokens God has given us, is ringing in our ears continually.

It is some two months or more that I have been studying this subject. The periods of certain events given in the Bible which have occurred, and are to take place, form the foundation for making the calculations, and I see not how it can be a mistake. The finger of God is now pointing in the heavens to what is coming—by the distress and embarrassment of the times, the earthquakes, &c. Is not the Lord here pleading with us?—Cannot the Christian see God in all these things?—These are fit and vivid emblems of the day of wrath, as well as the deliverance and *year of release* of his saints here on earth. The voice of the Friend of the bridegroom began at midnight, and already the dawn of eternal day is breaking. O how faithless and hard of heart not to believe all that the prophets have written! O believe and escape for your life to the mountain (not of Judea) but the mountain of the Lord's house, where you will find a safe hiding-place till the indignation be past. To you, then, who look to him, that day will be a scene of unmingled joy,—your inheritance will be among the just, and when your earthly house fails, you will have an everlasting habitation which is prepared for all that love the appearing of Christ.

Yours in hope of eternal life,

Feb. 19th, 1843. S. B. Meed.

REVIVAL IN LITCHFIELD.

My Dear Sir.—I have read with great pleasure and profit, your valuable paper—The Midnight Cry—which has tended to establish me in the faith of the doctrine of the Second Advent of our Lord Jesus Christ near at hand. Two months ago, I was not only an unbeliever in the doctrine, but was prejudiced against it. I held fast to the creed of a temporal millennium, the return of the Jews, &c. But when brother Stoddard came here to lecture on this great subject, about two months since, such was the force and power of truth, that all my unbelief and prejudice gave way, and with it all my long cherished views of a millennium, and return of the Jews, and I hope I am prepared for, and can rejoice, that the coming of the Lord draweth nigh. When brother Stoddard came here, there was much opposition, and all was dark and gloomy as respects religion, and *no divine influence* was manifest. But by the preaching of this doctrine, the Holy Spirit came down in mighty power, and sinners cried out, "What shall I do to be saved?" I never saw so great displays of the power and glory of God as I have seen during these lectures; numbers have been converted, among which are Infidels, Universalists, skeptics, &c. This doctrine is everywhere spoken against by the wicked world, and by the cold, carnal professor, and minister of the gospel; it is so here. But it is a truth clearly proved by the Bible, and the signs of the Saviour's coming this generation have seen, and we know that it is nigh, even at the door. May the Lord bless you, by means of your valuable paper, to disseminate truth, and to awaken and arouse a wicked, slumbering world, to prepare for the coming of the Son of Man in the clouds of heaven.

Andrew Benedict.

February 28.

LETTER FROM NORTH CAROLINA.

Dear Brother,—I have been studying commentaries for more than thirty years, truly desirous to understand the prophecies relating to the glorious millennial days; but—never able to reconcile their theories with express declarations of the Word of God. Some time in the year past, joined with a few faithful brethren to seek, by fasting weekly, and social prayer, for the great salvation so largely insisted upon in the Scriptures as indispensable for a preparation for the good world. A number of the "Midnight Cry." providentially sent by some one to this place, has satisfied my mind. I now rejoice in glorious hope, that our blessed Lord will soon appear, and take away the reproach of His people. I have sounded the alarm from the pulpit, which is now denied me, in the absence of the stationed preacher, by the trustees. He is expected every hour. I have lectured once in the Town Hall, to a large and solemn assembly, and daily to different groups in the streets, &c. I am pronounced crazy, or in my dotage, by many. The alarm is general.

The women and blacks are said to be going mad. Some scoff, some threaten, some weep, some encourage, saying, cry aloud and spare not—some are converted—my own family partake in the blessing. The principal opposers are, as usual, among the Scribes and Pharisees. An awful state of affairs, indeed, when almost every family are stirred to pray and read the Scriptures! Can Satan ever be reconciled to this? I am in my 69th year, but a child in knowledge, and should be much gratified could I obtain some of your pamphlets, &c., advertised in "The Midnight Cry," but am myself unable to enclose money.

Yours truly, in the best of bonds, JOHN H. PEARCE.
Fayetteville, N. C., March 2, 1843.

ANXIETY TO LEARN IN OHIO.

Dear Brother,—I have received, with others, the Midnight Cry, from the first number of the daily, to the tenth number of the weekly, I suppose to the amount of our subscription of one dollar—the papers being directed to our postmaster, which has been all of your publications I know of being in this section of the country; and as soon as the community learned that we had them, we were compelled to take apart the daily for distribution, and I have been unable to get but a small part of them for perusal—have read all of the weekly, and carefully compared them with the Bible—am fully convinced the calculations are correct, the opinion of our principal ministers to the contrary notwithstanding. There seems to be a great anxiety to read your publications, and many (in the short space of two weeks,) of the most devout Christians are embracing the doctrine. I have been trying for two weeks to raise money to send for $10 or $15 worth more of your publications, but have not been able; but the enquiry is so great and time so short, I dare not wait longer. If you have any for gratuitous distribution, or without cash in advance, please send them to me, and I will send you the cash as soon as I can get it. Send such works as will be most suited to our wants. Yours in hope of soon meeting the Lord in the air,

SHELDEN PALMER.

BROTHER HAWLEY.

We deeply sympathize with brother Hawley, whose family are sick. We hope he will visit us speedily.—Ed.

Dear Brother Southard.—The necessity I am under of disappointing you and the friends of the cause of the second advent near, again, causes me unfeigned regret. I did intend to be in your city before this time, as I encouraged you to expect me in the letter from Salem; but sickness among my friends and in my own family, has protracted my stay here much longer than I originally intended. [The particulars we omit] Under these circumstances I cannot feel it my duty to leave at present. But I am not quiet or idle; I am lecturing almost constantly. I have just finished a course of lectures in Cazenovia, the results of which were very cheering; multitudes came out to hear and were deeply impressed. Two or three brethren in the ministry there are quite strong in the faith. The whole place is investigating.

I am now giving a course in Smyrna, four miles from this place. The prospect is flattering. This whole region is now deeply excited on this subject. There are many very warm and intelligent believers to be found.

As soon as prudent, I will, if desirable, visit your city. I regret that I have, by force of circumstances, so many times disappointed you, but I have done as well as I could.

Yours in the faith of the speedy appearing
of the Lord and Saviour,
Sherburne, March 4th, 1842. SILAS HAWLEY.

THE CHRONOLOGY.

LETTER FROM BROTHER GOFF.

It is a striking fact, that the Chronology of the World has recently been scrutinized at Lafayette College, and the result is almost precisely the same as that to which Mr. Miller has arrived.

Dear Brother Southard,—Agreeably to your request, I hereby send you a brief account of my outgoings, within the two or three last weeks. I have spent in all about twenty days in Pea Pack—presented, in a full course of lectures, the evidences which convince me that probationary time is short, and that the "coming of the Lord draweth nigh." Many have given heed to the things spoken, and have been converted. Sixteen in that place have professed their confidence in their Saviour in baptism. On the 22d ult., in company with faithful brethren, I proceeded to Easton, Penn.: here we had expected the use of the court-house, but this having been previously engaged for another purpose, no convenient room could be had for lectures on the coming of the "Bridegroom."

[We have received a letter from Easton, saying that the door was open, and there was great anxiety to hear. Bro. Teall expects to go there soon.—ED. CRY.]

One circumstance which I understand has contributed to an interest in the Lafayette College at Easton, it may not be amiss to mention. Some months since, the Chronology of the World by Mr. Miller was put into the hands of a student in that institution by his father. As the chronology is understood to be collateral evidence in the conclusions to which Mr. Miller and others arrive, in reference to the events of the present year—it was decided that it should pass through a rigid examination. Some days subsequently, I saw a letter from a gentleman connected with that institution, stating that the chronology "did not suit them at all." Amongst other things, it was objected that Mr. Miller had made no account of fractions of time—which might make a difference of 30 or 40 years—or even more: he had no doubt a correct chronology could be made out—that is, within seven or eight months. This task was undertaken, and resulted in a difference from the calculations of Mr. Miller of 3 years and 7 months. Appended is a note, admitting that Samuel might have ruled some years longer than they gave him, but not to exceed four. As their calculations fall short of Mr. Miller's, their admission *covers the whole ground.*

From Easton we proceeded to Milford, N. J. Here we met, as we anticipated, with a liberal people and intelligent pastor, a hearty reception. Although they had heard but little on the subject of the Second Advent, and their minister seemed to differ somewhat from our views, yet minister and people received us politely, treated us kindly, and heard us patiently. Of the result of our labors here we cannot speak, as our time was limited, and our intercourse with the friends much restricted.

In this village, the evidences of our Lord's speedy coming were faithfully and fully presented by Bro. Storrs, some weeks since. They affect different minds differently—the church to whom I minister are, I believe, united in the determination to be ready.

Your brother,
Camptown, March 4, 1843. I. C. GOFF.

LIGHT WANTED—TRUTH BLESSED.

We want a little light on your all-important doctrine; as yet, we have had but a ray or two, which has had a great effect on much of the community, and we only want more light to direct hundreds and thousands to the standard of Christ.

There have been revivals in all the churches in this section, and more souls born to Christ within a few months, than had been for many years before.

Franklin, Pa., Feb. 28. S. F. D.

We find many appropriate hymns in our common Hymn Books. The following from Toplady's collection, is excellent. It is entitled, in the book

THE MIDNIGHT CRY.

Ye virgin souls, arise!
With all the dead awake;
Unto salvation wise,
Oil in your vessels take:
Upstarting at the midnight cry,
Behold your heavenly bridegroom nigh.

He comes, he comes, to call
The nations to his bar,
And take to glory all
Who meet for glory are:
Make ready for your free reward;
Go forth with joy to meet the Lord—

Go meet him in the sky,
Your everlasting friend,
Your Head to glorify
With all his saints ascend;
Ye pure in heart, obtain the grace
To see, without a veil, his face.

Ye—that have here received
The unction from above,
And in his spirit lived,
And thirsted for his love;
Jesus shall claim you for his bride;
Rejoice with all the sanctified.

The everlasting doors
Shall soon the saints receive;
Above those angel powers
In glorious joy to live;
Far from a world of grief and sin,
With God eternally shut in.

Then let us wait to hear
The trumpet's welcome sound:—
To see our Lord appear,
May we be watching found,
Enrobed in righteousness divine,
In which the bride shall ever shine.

LECTURERS.

Brother Storrs is in Boston; brother Litch is at Washington, or vicinity, where he is assisted by Brethren Porter and Hale. There was a disturbance at Georgetown, on the evening of March 1st. The Methodist Protestant Church there is open, and the people hear with great interest. Brother French is in Rhode Island. Brother Miller is at Troy. At his lectures in Middletown, near Waterford, the work has been truly wonderful. A letter dated March 3, says: "The whole town is moved, and the most stout-hearted Universalists, Deists, &c., are submitting to king Jesus. The pastor of the church says he has never heard or seen any thing like it. He is convinced the work is of God, and shall himself preach it."

Brother Himes is in Boston. Brother Whiting will not be able to go there in less than three weeks.

LETTERS.

A brother writing from Cabottville, Mass., says:—"There is an astonishing cry for light and information on this great subject, to the north and west of us, and we are sending every thing we can in that direction. Enclosed is $5. I sincerely hope you will publish weekly in double numbers. We are all in great haste to increase knowledge, both among ourselves and among others."

We do not acknowledge our letters because it would take so much room.

We have received many letters of inquiry to many of which we have replied by publishing articles which answer the questions proposed, and we shall attend to others as soon as duties will permit.

A TESTIMONIAL TO OUR SANITY.

Since so much is said on the subject of insanity, we will venture to print the following, which we had laid aside without the slightest intention of publishing. It is the commencement of an editorial against us in the Hamilton (O.) Intelligencer.

"MILLERISM.—The Midnight Cry, the organ of the fanatical followers of Miller, comes to us regularly, and appears to be conducted with much ability—a proof that talent and learning are not always united with correct judgment in matters of faith."

We hope our readers will pray that the falsehoods and scoffings we encounter, may not take away our reason. Let us each trust wholly in the Lord, and he will keep us in perfect peace.

A CHALLENGE.—Br. A. C. Thomas challenges Mr. Miller and all his hosts, to debate the question of the end of the world in 1843. Will not one of the strong men of the Miller party accept this challenge?

The above is from the Universalist Watchman, Montpelier, Vt. At the close of Mr Thomas' lecture in this city, we spoke to him, and asked him to call and see us at this office. He promised to do so, and said he would like to write for the paper against our views. We assured him his articles should be inserted to the extent of a page a week. He never has let us hear from him since, till we find the above published two or three hundred miles off. We should like to have him keep his appointments, before he makes a new challenge. We are ready to discuss any fair question connected with our views, either in our own paper or a Universalist paper, or in public.

A SHREWD COMMENTATOR.

The Affghans, to whom the British have recently caused such "distress," are nominally Mahommedans, and yet extremely lax in their religious observances, paying scarcely any attention to the festivals or fasts prescribed by the Koran. An English officer who was made a prisoner during the recent war, relates that an Afghan Chief observed to him, "You English must have descended from the same ancestors with the Afghans."—"Why," said the officer, "what foundation have you for this opinion?" "I am sure it must be so," replied the chief—"your religion is exactly like ours—we never pray, and it is so with you—you believe in Allah, because you swear by Allah as we do—you do not regard any day as holy, nor do we—our religion is all in a book, but no one reads it, unless he is (a mollah) a priest. Now, your religion is all shut up in a book, which I suppose you never read, because you are not a learned mollah!"

Such is the influence which fighting Christian nations are exerting on the heathens.

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40 and 41 Arcade, Philadelphia. Address J. Litch.
City Rooms, opposite the Log Cabin. Brooklyn.

THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, MARCH 17, 1843. Nos. 7 & 8.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

Published every Friday, by J. V. HIMES. Assisted by L. D. FLEMING and N. SOUTHARD.

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THE MIDNIGHT CRY.

LECTURES.

Brother Litch has gone to Cincinnati, with brother Ezekiel Hale. Brother Storrs is at Boston. Brother F. G. Brown and N. Hervey are expected in New York. Lectures are continued at the corner of Catharine and Madison streets three times on the Sabbath, and every evening.

DR. WEEKS.—A reply to his abortive labors in Nos. 1 and 2, of his articles on the Chronology, was prepared for this number, but omitted for want of room. A brief notice of No. 3, will be found on page 61.

THE CHARTS are re-published because we have not been able to supply the demand for them, in Vol. III, No. 1 and 2. Those who can return that paper, are earnestly requested to do so.

GOOD EFFECT.—An intelligent thinking man in Brooklyn recently called at the Second Advent office for publications. He said he had considered our views all delusion till he saw what great efforts Dr. Weeks made to oppose them, and he wished to examine for himself.

BROTHER BROWN.—Don't fail of reading his letters on page 60. He has had the candor to examine, and the courage to avow our sentiments, with the certainty that it would bring him contempt for honor.

In a note to the Portsmouth (N. H.) Journal, he says: "It would be a great gratification to me to have proclaimed to the public, through the columns of the Journal, my full and unshaken belief in the truth that *the great moral drama of earth is just over, and that the final judgment is close at hand.*"

He stated publicly at the Marlboro' chapel, in Boston, that a published letter of Mr. Dowling's, in opposition to our views, was the finishing stroke of his conversion to the Second Advent faith.

In that letter Mr. Dowling descended so low as to retail the sneers about "ascension robes," *as if* he would have people believe that we have any other robes than those which are "washed and made white in the blood of the Lamb." Reader, have you the preparation described in 2 Cor. 5 : 17?

AMZI ARMSTRONG, whose clear second advent sermon we published last week, was so highly esteemed by his brethren that the title D. D. was conferred on him. He showed his good sense by leaving it off in the title-page to his sermon. His son, W. J. Armstrong, is one of the secretaries of the American Board. We have the paper still on hand, at $4 per hundred.

FALSEHOODS.—We have not time or room to contradict the swarms of false-accusers. "See that ye be not troubled."

LETTERS.

Since the first of January, more than 800 letters have been received at this office, of which we have given a few specimens. They call for light, or speak of its progress, and record the gracious work of the Lord, in connection with the preaching of the truth.

Bro Chandler, writing from Wilmington, Vt., says: "The Lord has been, and is still doing great things in Wilmington. It will be nothing new to add that Universalists, infidels, drunkards, swearers and worldly professors are the first and almost the only ones that reject the doctrine. The pious and devoted are fast embracing it. Brother Stephens, the Methodist minister, is beginning to take a decided stand in the belief of Christ's immediate coming. Brother Harding has just commenced a course of lectures in Dover, Vt., and I wish to introduce him to the friends of the Second Advent, as an able and efficient lecturer, and a man full of the Holy Ghost."

A Postmaster in Illinois, says:

"I am fully a believer in the Second Advent of our Lord, although we are not blessed with the light thrown upon the world, through the instrumentality of preaching the time at hand. I think you ought to send preachers to this country, for the people are very anxious to hear."

A private letter from Albany, dated March 13th, says:

"Notwithstanding all opposition, 'Millerism,' as it is called, continues to flourish. We have meetings at the 'House of Prayer' every night, and the work of the Lord is prospering gloriously. The altar is surrounded by anxious souls every night, and frequently ten or a dozen come out shouting "glory to God."—And we praise the Lord for it.

"Brother Miller has gone home, and we are expecting, the Lord permitting, that he will be in Albany in the course of a week. He says he had 600 persons after him within three weeks. Surely, there is "a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.'"

EARNEST INVITATION.

BROTHER HIMES,—Northern Pennsylvania has been entirely overlooked by the brethren—lecturers on the Second Coming of our blessed Saviour.

The "Midnight Cry" comes to us, and is deeply interesting; but we are anxious some brother should give us a series of lectures here, as it will attract the attention of those who are too prejudiced to read.

The community here are apparently serious, and if it can be done, DO, for the love you have for unwarned souls, send some one to us.

Your brother in Christ, * * * *

This shall be complied with as soon as possible. Who will go?

Another Preacher Seeing the Light.

A letter has been received in this city, from an excellent brother who has recently been led to see the truth and to preach, "Behold the Bridegroom cometh!" He says: "After preaching three times last Lord's day, I could sleep but little that night; but since I have seen the correct exposition of the term *Israel*, many passages have a meaning and beauty which were before very dark. I seem to have been asleep, and dreaming of the thousand years of the prevalence of Christianity on *this* earth, whereas I now look for the appearance of the Son of man within a *few* months, *how few* I do not know."

He also says: "It seems to me to be of vast importance that the professed ministers of Christ should sound the alarm in Zion, and say, "Behold the Bridegroom cometh, go ye out to meet him."

We hope, soon, to hear from him more fully.

LETTER TO N. COLVER.

I HAVE read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of *his* dearest friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are *his*. Think of the wo Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank *with* the drunken."

In your preliminaries is seen the cloven foot of popery, viz, that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical interpretation," which you say may be "intelligible to the intelligent." This would be sound logic if the "*intelligent*" *agreed among themselves*. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree," you say it is Nero. *Are you as well informed as they are in Hebrew and Chaldee?* Dowling agrees with us, that it is Papacy. You and Stuart think the 2300 days are *days*, but can only make them *about* fit Antiochus; Dowling and Chase say they are half-days, and that *is not quite* long enough. Dowling and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Folsom say it is the divided Greek. Why all this disagreement among the "intelligent," if "a knowledge of correct biblical interpretation" is the one thing needful to understand the Bible?

On your first page, you call the belief that the kingdom is not yet set up, "a vagary." If the kingdom is set up, where is the king? the subjects? the territory? Satan certainly continues to be the *god* of this world: the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Man does "not yet sit on the throne of his father David;" for an inspired apostle says, "We have such an HIGH PRIEST, who is set on the *right hand* of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God." If his kingdom *is* set up, why did Christ command his disciples to obey the Cesars of this world? Why did he tell them "it was his Father's good pleasure *to give* them the kingdom," if they were then in possession of it? Why enjoin on them to pray, "thy kingdom *come*" if it was set up? Why say, when sitting "on the throne of his glory," "Come, ye blessed of my Father, *inherit* the kingdom," if they had been in *possession* of it since they were converted? If the reign of grace in the heart is *the* kingdom, why look for an entrance that "shall be ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Savior Jesus Christ?"

On page 8, you state your subject to be "*not* whether Christ will come in '43," but "whether the 2300, 1290, or 1335 days, afford any clue to that event." So then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stone of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event *cannot* come this year: you say that "is not a matter of revelation to the Son, to angels, or men." This passage holds as good against Christ's *ever* knowing the time, as it does against you or me. You don't wish to have it appear that you are not *looking* for him; for you have read, "unto them that LOOK for him," &c. Then again, you fear your *love* for his appearing will be doubted, for you have read, "And not to me only, but to all them also that LOVE his appearing." A little "intelligence" will penetrate your flimsy veil.

In your attempt to separate the 8th from the 9th of Daniel, you will find true "What God hath joined together, let no man put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. "Make this man to understand THE VISION," was not fulfilled when Daniel fainted with the soliloquy on his lips, "none understood it;" while of the 7th, Daniel says "he *told* me, and made me KNOW the interpretation of the things." Therefore Gabriel comes, in the 9th, to finish what was *unfinished* in the 8th. The tenacity with which our opponents cling to the idea that the 9th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appending it to the 7th. *You had not noticed that Daniel understood that chapter*, and therefore needed no, "appendix" to it, but *did need the ninth for a correct understanding of the eighth.*

While you were making merry with the "day-for-a-year expositors," why did you not speak about the *long* ten days' tribulation of the church at Smyrna?—of the *long* first wo of five months?—of the still *longer* second wo, of an hour, a day, a month, and a year?—and also rejoice with the church, that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to tell about *running out doors* 2520 *years*; and of Daniel's *fasting* 21 years, when there is not a word about fasting in that chapter.

On page 20, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1290, 1335. to Daniel, says, (chap. x. 13,) But the prince of the kingdom of Persia withstood me one and twenty days, &c." Now the "unlearned" can see that it was the "WONDERFUL NUMBERER" that said "unto 2300 days:" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia withstood, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who, Gabriel says, "came to help me." Then again, in the last verse he says, "there is none that holdeth with me in these things, but Michael your prince:" so then, Christ and Gabriel were the "saints," the "men," that appear to instruct Daniel. The *first* gave all the "wonderful days" directly to him: the *last* "explained," "lifted up," or "strengthened him," as he was ordered. The *first* appeared, and is described by Daniel in the 6th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.

On page 33, you say, "It is not how long shall be the time for everything Daniel saw in the vision, but how long shall be the vision *concerning* the daily *sacrifice*? &c." This looks like sheer deception; *why did you not tell your readers the words "concerning" and "sacrifice" were the words of men*, instead of placing such stress upon them?

But you have kept "the very delirium of fanaticism" for the last sentence? and that is, 'the Lord himself" sounding the "midnight cry," saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to be that cry, it would have been, "Behold the Bridegroom IS COME; COME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the "trump of God."

LEWIS HERSEY.

THE EXPERIENCE OF A SAILOR.

When I first embarked on board the old ship, I shipped for the voyage. Having now deserted the ship for weighty reasons, of which I was not aware when embarking, I stand condemned as a runaway and covenant-breaker. It is true that I shipped for the voyage, confiding in the skill of the captain, (the pastor) as an able Navigator and safe guide, in things pertaining to the chart by which we were to shape our course; I also confided in the soundness of the ship, and unanimity of the crew. I embarked, and set sail with a propitious gale and flattering aspect. There was a general impression among the crew that a long voyage was before us, and the port of destination a great way off, no one knew how far; and if sometimes, from curiosity, any of the crew, perchance, should hint at the question how far we had to port, the captain would answer sometimes, that it was an *immense distance* off; and at other times that he did not know but we might arrive in port the next day, besides he would say, "it is not for you to know the times and seasons which the Father hath put in his own power." This appeared to me strange logic, I must confess, but thinking that it might be owing to ignorance in me, and want of skill and understanding, I endeavored to quiet my fears by again reposing in my guide, resolving to do the part of duty assigned to me, blow high or low, sink or swim. One fine night, when we imagined great peace and safety, all hands slumbering and sleeping, the watch being barely awake, a swift sail hove alongside and hailed us; ship ahoy! The captain staggered on deck, rubbing his eyes, and so replied! Halloo! what of the night, and what do you mean disturbing the people? not knowing what he said, for his eyes were heavy with sleep. The stranger sail answered again with a loud voice, and much seeming anxiety: Awake from your slumber, behold the pilot cometh, and the land is almost in sight. But the captain, and some of the crew laughed him to scorn, and he seemed unto them as one that mocked; others being more charitable, said he is beside himself, and some few of the most watchful, who were withall desirous to get into port, pondered these things in their hearts. Our friendly sail then left us to shift for ourselves, and being rather swift on the keel, and steering straight for the port, because he knew the chart and landmarks, he soon was out of sight. I myself felt anxious to get into port, being tossed exceedingly, and began to inquire, are these things so? I had by this time lost much confidence in my captain, though I kept it to myself, for fear of an uproar among the crew, and having a chart myself, with a small degree of information in it, and an express command from the chief captain to search it, assured that I should do well if I took heed to it, I ventured myself, in humble reliance on his help in whom I had believed, to ascertain what latitude and longitude we were in, and thus see if there was any foundation for the given alarm. I saw plainly that if this was the truth, the captain and crew must alter both course and duty; the crew must be fed differently, with meat in due season, and of such kind, too, as would make them fat and fair, seeing they would so soon have to stand in the presence of the great King. To my utter astonishment and heart-felt remorse, for having neglected my chart so long, and the gift that was in me, I perceived there was much cause for the given alarm; and as I continued searching and praying, conviction increased, until my mind was settled in the belief, that *if I could rely on the correctness of the chart*, the Port verily was nigh even at the doors. I thanked the God of heaven, who had sent his servant to give us the warning voice, who maketh foolish the wisdom of this world, and chooseth the weak ones of the crew, to confound human wisdom, hiding this from the wise and prudent, and revealing it unto babes. It was here the fiery trial began. I had covenanted to do my duty like a faithful tar, not only that which was inscribed on the articles when I signed, but also those which should be revealed when the Lord should afterward appear unto me, and I now felt it were better for me to die, than to act the part of a slothful servant. But, said the Prince of the air, wilt thou pretend to teach the captain and older crew? thou stripling, hadst better tarry at Jericho till thy beard be grown, before thou settest up thyself as a teacher. To him I gave place by subjection, no, not for an hour, for I was not ignorant of his devises, which no doubt were to have us all dashed upon the rocks, and be overtaken as a thief. I accordingly went to the captain with my chart, disclosing to him my views on it, and my serious impressions concerning the great question: the end of the voyage.—He was then in company with another captain of the Lord's host, who both assumed much seeming pity towards me for having been led away by a false prophet, laboring with all their might to stifle my impressions, being, as they thought, entirely false. Why, said Capt. R. we have but just got started on the voyage, and how fallacious the idea of going into port now. I then pointed to the chart, and demanded if it did not plainly show that it was so, and if not, what it did show. Poh, said they, it is only those who have not learnt the science of Navigation, that believe so, and wrest the chart to their own destruction;—the chart is very mysterious, and all the beacons, and landmarks laid down on it, and their distance from us, cannot be ascertained, *until we have past them*, and the sole duty of the crew is to make sail and attend to daily work, and as it is known neither to man or angels, but to God only when we shall get into port, leave that altogether with him. Such sophistry and vain jangling from two skilful Navigators and teachers in Israel did not satisfy me. This thought puts infidelity to blush, and I could not comprehend what made them reason thus, except it was, that they loved better to remain on the boisterous Ocean, than to get into port. I then withdrew myself from them, and went about my duty, without getting any light, but was much strengthened in my convictions and again betaking myself to my chart, I enquired about the good old way. The crew now began to look upon me with suspicion as a dangerous fellow, and having formerly been very intimate with me, they now, with the exception of a very few, entirely shunned my company, while at the same time they professed great love towards me. As we were drawing near the land, one day, I climbed up to the mast-head almost to Pisgah's top, having looked a long time towards the desired spot, and knowing that my reckoning was almost up, I really thought I did discern Zion's golden spires. I at once became uncommonly solicitous that the crew might be made sensible of the fact, and knowing how averse they would be to believe it, from their ignorance and prejudice, and the co-operation of the captain, I saw myself compelled to cry aloud, and spare not; and being exceedingly earnest in my appeal, I told them their ship was in danger of sinking, Captain and all, except they should awake. This was intolerable. Immediately the whole ship, lower, and aloft, was in confusion. The Captain solemnly declared I was mad, or soon would be, part of the crew said I was sincere, a part said nay, but he deceiveth the people, some saying, make him hold his peace, others said, let him quit the ship. After the uproar had subsided, a counsel was held, in order to take such measures as would best conduce to the safety of the ship, in which it was resolved to bear with me, and suffer me to remain in the ship, since I had committed nothing worthy of banishment, only they thought it expedient straitly to charge me henceforth to speak to no man any more on this point. The measure being presented to me, I refused to comply with it, considering myself a free man on board a free ship, whose crew had orders from the chief captain to speak what they believed to be the truth, and to cry land ho! when they firmly believed they saw it. So I declared I would not bow my neck to that yoke, but obey God rather than men, and leave the result with him. Just then hearing a voice saying, come out of her my people, that ye receive not of her plagues, I obeyed the call, put overboard my boat, and left the old wreck, with her crazy crew. I soon overtook the friendly sail with her noble homeward bound crew, who gladly took me on board, and am now among that band, who not only long to come to an anchor, but seeing we are shoaling our water daily, and getting the barque trim, with steady helm and fro-bent sail, to drop the hulk within the veil, vain world adieu, hailing every body as we go along, and am content to wait patiently until the pilot shall appear to conduct our shattered barque through the gates into the city. F. F.

Boston, Feb. 20th, 1843.

POPERY.

That Popery is the manifestation of antichrist, that the saints have been given into its hand, that it has had dominion 1260 years, that its dominion has been taken away, and that it is still prevailing and working deceitfully, are facts which need no clearer demonstration. A few additional illustrations and testimonies, however, we will venture to give.

HAS ANTICHRIST BEEN REVEALED?

In his second epistle to the Thessalonians, Paul refers to one thing which must take place before Christ's coming in the clouds of heaven, to gather all his saints into him, and take vengeance on them that obey not the gospel. "THAT man of sin must be revealed."—That he was here referring to the little horn described in Daniel, which was to wear out the saints of the Most High, is evident from the language he uses, being almost an exact quotation from Daniel, and it was so understood by a host of the learned and Christian writers of the first four centuries.

Cyril, of Jerusalem, who was born in the year 315, and wrote while the Roman Empire was yet seemingly strong, and the invasions of the barbarians which rent it in pieces not begun, uses the following striking language: "This, the predicted antichrist will come when the times of the [Pagan] Roman empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together in different places indeed, but they shall reign at the same time. Among these the eleventh is antichrist, who by magical and wicked artifices shall seize the Roman power." The prophecy which shone so clearly before its fulfillment, has had its likeness displayed in its accomplishment, so conspicuously, that few disinterested persons have been able to shut their eyes to the demonstration.

Nearly 200 years ago, the learned and pious Robert Fleming, of Rotterdam, wrote as follows:

That which is so expressly foretold in the New Testament, yea, as the great drift of the prophecies thereof, the coming of antichrist, and revealing of the man of sin to the world, (2 Thess. 2: 3, 4, 7, 8, 9,) hath long since been accomplished; wherein, we may say, the wonderful corresponding of the event with the prophecy is so clear, that this truth is now as plain and obvious, as once it was dark to the church; the following things being undeniable:

1. How the Spirit of God in the Scripture hath been in a more than ordinary way *particular*, to point *antichrist* forth by such notorious *marks* and *characters*, that after ages may KNOW him, *if they will not shut their eyes.* I confess it is not strange, the *popish* party should seal up the Scripture, and forbid the ordinary reading of it, since the breaking forth of that light would soon make their kingdom dark. For if men would but set the history of the church, since the times of the apostles, over against the Scripture, and make use of that notable key for opening the prophecies of the New Testament, it should be then easy to know, *the antichrist is surely come*, and *who* this is; and herein doth the Lord's tender respect to his church appear, that he doth not only in a very solemn manner forewarn men about this great trial, and as it were by the sound of a trumpet give an alarm, that such an adversary was coming, yea, of the time thereof, who would do more hurt, than all who had gone before, but doth also make so clear a discovery of the whole fabric, rise, and progress of that party, with such particular circumstances and differencing characters from any other enemy of the church, as may render the world most inexcusable, if they will needs dash on that rock, whereon the Scripture hath set so conspicuous a beacon.

2. That this prophecy should now want an accomplishment, or *antichrist be yet to come*, is a thing most *repugnant* to sacred truth; since it is sure, *that mystery of iniquity* even in the times of the *apostles* did *begin to work;* and what then *for a time withheld his coming*, the *heathen* empire of *Rome*, hath long since been *taken out of the way;* which caused some Christians in those days to wish the standing and continuance of that empire! from the terror they had of that adversary, who, according to the word, they knew was to fill his room. Yea, do we not find, the church's trial from *antichrist* should be the *most sore* and *lasting* trial of the church under the New Testament? which after her begun breathing from heathenish persecution, was to continue for many ages, wherein the word is most express and clear, that the rise and fall of this enemy should be gradual, and not at once; whose beginning and first appearance might be traced to the first times of the church, and his close and final ruin NEAR THE SECOND COMING OF CHRIST, *by the brightness whereof he shall be destroyed?*

3. That *such a one* as the Scripture points forth, doth most fully *answer* to all those *marks* which are there given of *antichrist* hath *come*, and *been revealed* to the world, is a thing so very manifest, that except men will needs force their light and conscience, it cannot but be beyond question and debate; even such a one, whose coming should be after the working of Satan, with all power, signs, and lying wonders, forbidding to marry, and commanding to abstain from meats which God had appointed, who sitteth in the temple of God, having a name full of blasphemy, and doth exalt himself above all that is called God, who bewitcheth the kings and great men of the earth with his enchantments; yea, that even by his livery may he be known, he most usually hath *scarlet* and *purple*, which I think truly marvellous, how particularly these are mentioned in the Scripture; and in a word, such an one whose traffic and merchandise, is not only gold and silver, *but the souls of men;* who should be *drunk with the blood of the saints and martyrs of Jesus Christ;* under whose reign the church must *flee to the wilderness*, and there be latent for a long time; and *his seat*, that city which is situate upon *seven hills*, even that *great city which doth rule over the kings of the earth.* O *strange*, how men can acknowledge this for the Scripture of God, and yet not see it FULFILLED BEFORE THEIR EYES, that there is so lively an image and portrait of *antichrist* there held forth, such peculiar characters which do convincingly point at the pope, and popish hierarchy; yea, could answer to no other adversary, which Christ ever had under the New Testament, either pagan or Mahometan: and yet so much of the world doth not know him when he is before their eyes!

4. It is clear, that no age, since antichrist was revealed, did altogether want some witness, to point him forth, even in the darkest times; *many of whom loved not their lives unto the death*, that they might seal this truth; and it may be a question, if more of the *blood of the saints* was shed under heathens, than in aftertimes under antichrist. Yea, though we had not such express *marks* to discover him, from the *world*, it may be easy for men to judge *who* that is, that is *this day* so directly *opposite to Jesus Christ*, and to the great design of the gospel; that assumes to *himself* what is alone due to *God*, to forgive sin, and be worshipped with religious adoration; that challenges a magisterial power and supremacy over the whole church, and its *head*, a style too great for any of the angels: who maketh void the merit of Christ, and layeth down a life and salvation, on the same terms that it stood in the *covenant of works*, who doth destroy the great intent of the gospel; and in effect, *denieth Jesus Christ to have come in the flesh;* who setteth heaven upon sale for money, and permitteth none to perish and go to hell, but the poor, who doth dispense with grossest acts of sin, and the express commands of the Lawgiver, maketh moral prohibitions void by his authority; yea, halloweth the very stews, and most horrid acts of uncleanness; taketh on him to change the condition of the dead, and ensure to their friends the happy state of their souls, if they will make large offerings on that account. O! who is this, if not that *antichrist*, whose way doth state him in such direct terms of opposition to Christ?

5. Have we not cause to wonder, no less at the strange induration and blindness of the *popish* party, than of the *Jews*, that whilst the one doth confess the *Old* Testament, and yet knoweth not *Christ*, the other should grant the truth of the *New* Testament, and not know *antichrist*, that he *is come*, even he after whom a great part of *the world* for these many ages hath been *wondering?* Sure, SO CLEAR AN AGREEMENT BETWIXT THIS PROPHECY AND THE EVENT may not only put this BEYOND DEBATE, but leave a conviction upon the greatest atheists, of the truth and divinity of the Scripture. For whatever former times might pretend ignorance, whilst this *mystery* was but *working*, now when the *man of sin* HATH COME TO HIS FULL HEIGHT AND STATURE, and is so clearly *revealed* by the light of the gospel, it taketh away all excuse; and I profess, in these latter times, I cannot see how one can be a *knowing papist*, and not an *atheist* also.

I know it is a sore judgment on men, who will not receive the *truth*, that the discovery thereof should be their *pain* and *torment;* and I am sure, whatever advantages of outward peace the followers of *antichrist* have this day, they can have no sound sleep, whilst the light with that clearness doth shine, that they can neither stand before it, nor yet flee and escape, where their conscience will not follow. But O! here is the Scripture evidently fulfilled, and their judgment far begun, as it is held forth in Rev. 16, that the greater discovery the light makes, the more they should rage, and in fury rise against it: for the heat of this cannot but *scorch*, where it doth not warm. It is truly a sad sight, and there seems no access to convince, where malice at the way of the Lord turns men mad, yea, cruel against themselves; but since they must grant that to be joined with *antichrist*, or partaker in such a way, is most dreadful, and involves them under the greatest of judgments; for it is a matter of no less weight, than an eternal salvation, or damnation: yea, since this concerns ministers of the gospel, as one special part of their work now in the last times, to bear witness against *antichrist*, (that *great*, we must say the *greatest* adversary which Christ ever had in the earth) to warn and pursue without ceasing this call, whatever success it have, *that men would come out of Babylon*, and haste from under an approaching wrath and vengeance, which on some other ground, than appearance, we are sure, now makes haste; I would here in behalf of the truth offer some queries on this subject, and herein appeal the adversary to the Scripture of God, that great and uncontroverted Judge, and to their own conscience, yea, to the sober and retired thoughts of such, who are under any awe or impression of a Deity, when they are alone with themselves, if this so remarkable a prophecy, about the *antichrist* and his coming, be not now clearly verified, that men may see him with their eyes, or else must shut them at such a sight.

1. Is there not a very *full* and *particular discovery* which the Scripture gives of this great *adversary*, both in his rise and growth, his reign and fall; and not merely by a passing word: whom the apostle, 2 Thess. 2: 3, 4, points out by such peculiar marks; whom John does describe and distinguish from all other *antichrists*, that were only to be his forerunners, and shews him a more noted and principal adversary of Christ above others; yea, we have through the whole Revelation most clearly discovered, under different styles, what he should be, and what a sore and long trial the Christian church was to have under his reign. I profess, when I read the Scripture, and there see so express and clear a forewarning, which many ages before we have about the *coming* of this adversary, with such peculiar distinguishing circumstances and marks, as are at this day most exactly verified in the event, I am constrained to admire at so convincing and unanswerable a witness to the Scripture's divinity; and must think it strange, how men at such a rate can wrestle against the truth, except by getting a victory over their conscience, and putting the light in fetters.

2. Can you possibly expect *antichrist's coming* to the world *now* according to the Scripture, if he be *not already revealed;* when his forerunners were so many ages before, even in the times of the apostles, to shew he was then coming? I must ask, if this adversary should this day begin to appear, could you judge this is he, or reconcile such a contradiction, how he is *now* breaking out, who was *beginning* to discover himself 1500 years ago? For it is so long since the apostle shewed, *this mystery of iniquity was working*, (2 Thess. 2: 7,) which clearly points at *antichrist*, who then was hatching, though not on such a growth and ascendant, as after; and could he be yet latent, yet in the bud? Hath there been no further advance, after so many ages? Hath this mystery yet not wrought itself above ground? O where hath he been, that such a *working* thing, so dreadful a spark could keep so many ages under ashes, and no flame, no fire perceived? For it is sure if he was then *at work*, he hath not yet ceased. Yea, if you admit the Scripture, is not the rising of the *Turkish* empire, in the order of the *trumpets*, clearly *after* the revealing of the *antichrist;* and this horrid scourge held forth (Rev. 9: 20,) as a remarkable judgment from the Lord, on the *Christian* world, then turned *antichristian*, for their idolatry, worshipping of images, &c., which was not brought into the church till the *man of sin* was towards his height?

3. Is not this unanswerably manifest, that *he who did withhold*, and as a bar restrained *antichrist's coming for a time*, cannot now be standing in the way? You see, the Scripture shews expressly there is a bar must be *removed*, and then should this *man of sin* be *revealed;* and this cannot be doubted, but that some temporal power was hereby meant, which did then *forcibly withstand* (as the original word KATEXON imports.) For it is very clear, whilst the *Roman* empire was *heathen*, he could not brook *Rome*, or as a monarch have his seat in *that city with seven hills;* he could not then both *sit in the temple of God*, and have *the kings of the earth to give their power* with consent *to him*. Now let me but appeal men to their reason and judgment, if any such bar *could be yet standing*, after so great, yea, such innumerable mutations and changes of the world. When, many ages since, there have been such various successions of states and kingdoms, and a wearing out of greatest families, how could any temporal power be ever since the days of the apostles a continued let [hindrance] in the way of the adversary?

4. This query I would seriously offer; if such a party can be found *this day*, to whom all the *marks* of *antichrist* held forth by the Scripture, do truly *agree*, could you then *deny* that he is *come;* if so be you look for *such* an antichrist, and under that cognizance, as the Holy Ghost points him forth in the world? O will you be so much in earnest with your conscience, as to suffer the truth to come thus near, that you may impartially judge what is there of the *prophecies*, that concerns *antichrist* coming in the world, which is not now verified in the *event* before your eyes; and admit the Scripture but judge therein, whether there is any such particular distinguishing badge and mark, held forth in that blessed record for his discovery, which does not convincingly quadrate with the *pope*, and his followers.

5. I shall in this also appeal to your conscience, if there be now or hath been under the New Testament any *other* party, or such an *adversary* to the church of Christ, to whom these distinguishing characters of *antichrist* could agree: such an one who should be no open adversary, but *sit in the temple of God* under the veil of a friend, with a show of great *wonders* and *miracles*, and yet under that show *exalt himself against God*. I am sure you could not deny an assent, that *such a party* (whosoever he be) bears that great badge of *antichrist*, in *exalting himself against God?* who, as a friend, doth assume those *titles* only due and competent to the glorious God, and to the Mediator to be *head* and *chief doctor* of the Catholic church, and alleges her for *his spouse*, who challengeth an infinite power, by making use of that, Matt. 28: 18, All power is given unto me, &c., (which that book, entitled Pontifical Ceremonies, does assert, *Lib.* 1, *fol.* 36,) who assumes an authority to bind men's consciences by his law, and to free their conscience from those laws which are divine and unchangeable; who appoints divine worship and adoration to creatures, by directing prayers to them; does subject the faith of the church to the determination of a man, in which, as infallible, all must rest: is not that a dethroning of HIM who is the great prophet and teacher of his church, yea, a making his authority void? Now, beside these distinguishing characters, which the Scripture, so expressly, gives of *antichrist*, are not these also so notorious and plain, that I think it strange how men can have their reason and judgment in exercise, and not know to whom they belong; I mean, *the forbidding of marriage*, and of *the use of meats*, which the apostle holds forth, 1 Tim. 4: 3, and in Rev. 18: 13, you have there a *merchandize with the souls of men.* And O! can any be in the dark, *who* these are, that have such a peculiar traffic with this ware, by redeeming souls for money, and making a sale of pardons and indulgences, which concern men's souls. I shall add that likewise Rev. 9: 20, *the worshipping of idols of gold and silver:* and herein crave the world to be judge, yea, can appeal to some of their own greatest writers, if this be not both the doctrine and the practice of the *Romish church*, which one of the most learned among them does expressly assert, that the *images* of the *trinity* are not set up for a show, but for religious *adoration*.

6. Is not this foretold of *antichrist*, what a *dominion* he should have over the *kings* of the earth, (Rev. 17: 18,) unto whom they should *agree*, and *give their power and kingdoms*, to support his interest? Now if this be not convincingly verified, and hath been for many ages in the *pope*, it is easy to judge: and I am sure, his followers would be loath to deny a thing, in which they so much boast. I confess, were it not thus foretold by the Scripture, we could not think it credible, how the *kings* and great men of the earth should be in such a measure *bewitched*, to enslave themselves and their interest to that party, and yield to so strange a subjection under their yoke; it seems so very irrational, yea, like an infatuation, since they cannot but see under what a terror he keeps them by his interdictions, by assuming a power to loose subjects from any tie to their princes; and thus binding and loosing their conscience at his pleasure, what interest he hath in their counsels, by that subtle device of auricular confession; what intolerable homage and service he requires from princes; what vast treasure he draws for support of his hierarchy, from those places where he hath power; yea, what a visible tendency his actions have to promote a worldly interest, and make the great men of the earth dependent on him; how easily he can dispense with the greatest breaches of the moral law, whilst most cruel and inexorable in any thing that interferes with his power and supremacy; O how astonishing might this blind devoting of great men, both themselves and their power, to the support of such an interest be, if we had not a clear resolution from the Scripture, that this is *from the Lord*, who hath *put it in their heart*, and so far gives them up in his secret judgment!

7. I must ask, is not that a convincing witness to the Scripture, and a clear argument for the *protestant reformed church*, which you so much object against her, that *her condition* for so many ages hath been *low* and *abject*, and did so little appear, whilst the *popish* interest was resplendent and flourishing? For it is sure, such a long continued suffering, and latent condition of the church under *antichrist*, is expressly foretold wherein the *witnesses* should be put to *prophecy in sackcloth*, and the poor *woman* (which is meant of the church) put to *flee to the wilderness*, and be there *hid:* so that you cannot say, the church and followers of Christ have been lower in these worst and darkest times, than the word holds her out to be.

8. Is not the *antichrist* in a special way pointed out in the Scripture, by some *proper mark?* some *visible sign* and *cognizance*, which his *followers* should *receive*, for *differencing* them for any other party, Rev. 13: 16? Now in this I desire the world and most common observers to judge, if those many strange *ceremonies* and rites of the *Romish* church, their distinguishing signs and badges (which they so much own and indispensably require, as visible characters of their profession, yea, are so peculiar to that party beyond others) do not convincingly quadrate with the Scripture herein, and most clearly verify the same in the event. The world knows, and the ordinary way and practice of these can witness, that frequent use (oh a most horrid, idolatrous abuse!) of the sign of the *cross*, which not only in a special manner they take as a *differencing badge* of their party from others, by so frequent a crossing of their forehead and breast, and putting this as their mark on all they baptize, or receive by confirmation; but do ascribe also to it an *effective* and *operative* power, and as a charm or magical sign make use of it to effect things supernatural, to restrain sin, and drive away the devil.

See "Fulfilling of the Scripture," published at Boston in 1806.

SPIRIT OF POPERY.

The spirit of Popery is a spirit of malignant persecution which loves darkness rather than light. A very striking illustration of this fact is the treatment which Papists have always given to translations of the Bible into the common language of the people.

The earliest translation of the New Testament into English was made by John Wickliffe, in 1376. It was much needed, for the old Saxon translation was unintelligible to the common people. With a view to spread the knowledge of religion among his countrymen, Wickliffe labored diligently to render the sacred text into the language which all could understand. Still, it could be possessed only by those who might be able to obtain it in manuscript, which must keep it very scarce and costly. But because, by thus translating the Scriptures, he had put it in the power of every one who could read, to compare the doctrines of Rome with the doctrines of Christ, his translation was condemned as heretical by the Romish clergy, and a bill was brought into the House of Lords in 1390, for suppressing it.—But the uncle of the king, being a friend to Wickliffe, the bill did not pass. But a convention of Popish priests performed what the Lords refused. The convocation at Oxford, after Wickliffe's death, prohibited the reading of his translation, and some for using it suffered death. So implacable were the Papists in their hatred to Wickliffe, that they dug up and burnt his bones, to show what they would have been glad to do during his life.

Tyndall's translation was published in 1526. So bitter was the hostility of the papists to the work, that he was compelled to flee from England, while performing it, and finished and printed it in Holland or Germany. When the books were brought into England, and sold to the people, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were the more enraged, because Tyndall, like Wickliffe, had interpreted the sacred words, whose meaning they wished to hide from the people; because, having appropriated these words to themselves, so long as they were not understood, the clergy were at liberty to affix to them any sense they pleased, for promoting their own importance and power. They told the people that these ecclesiastical and sacred words contained deep and inexplicable meanings, and thus raised in the minds of the vulgar a superstitious veneration of the clerical orders to the enslaving of their consciences. Tyndall broke the spell by putting the word *senior* for *priest*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, *&c.* So furious were they, in their hatred to the light, that they condemned the whole translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found, they burnt publicly. But the more Tyndall's translation was condemned, the more it was sought after, and the Dutch booksellers printed four editions to supply the demand.

In November, 1534, in the reign of Henry VIII., the papal dominion was abolished in England, and the king's supremacy established by act of Parliament; so that the Papists could no longer envelope the people in darkness, that they might not see the wickedness of their lying wonders.

Nevertheless, while Tyndall was engaged in printing a carefully revised edition of his translation, in 1534, he was imprisoned in the castle of Antwerp, where he remained till he was strangled and burnt as a heretic in 1536. Do we need any stronger proof that the spirit of Popery is the spirit of deception, impiety and murder combined?

The chief offence of John Rogers, the first, who fell a victim to the cruelty of bloody Mary, was that he assisted Miles Coverdale in publishing the whole Bible which Tyndall had but partly finished. The work was in progress at Marbeck, in Germany, when Tyndall was burnt at Antwerp. Rogers, therefore, feared to insert Tyndall's name, but issued it in the name of Thomas Matthew, and dedicated it to Henry VIII.—After Henry was dead, and his youthful son, Edward VI. ascended the throne in 1546, Rogers returned to England, and became a prependary at St. Paul's. After Edward died, in 1553, Mary, his eldest half-sister, whose mother was a Spanish papist, became queen, and the excellent man was condemned and burnt in the presence of his wife and nine children, for having published the Bible for the people, and preached its truths to them. He was condemned under the name of John Rogers, *alias* Thomas Matthew, because he had published the Bible in that name.

Reader, please to meditate upon these facts, which we have just transcribed from the preface to Macknight's excellent work on the Epistles.

The great God has given his word to man. Papists say that their's is God's true church. Then will they not delight to hear His word, and have every body else hear it? *They* KILL *those who publish that word to the people.* How could hypocrisy and blasphemy go farther?

But are not the Papists willing the people should read what they consider a correct version? Let facts answer. The Rheimish New Testament lies before us, in the preface to which we read:

"We do not publish, upon *erroneous* opinion of necessity, THAT THE HOLY SCRIPTURES SHOULD ALWAYS BE IN THE MOTHER TONGUE, or that *they ought*, or were ordained, by God, *to be read indifferently of all*, or could be easily understood of every one, that readeth or heareth them, *in a known language*; or that they were not OFTEN, through man's malice and infirmity, *pernicious* and MUCH HURTFUL to many, or that we generally and absolutely deemed it more convenient in itself, and more agreeable to God's word and honor, or edification for faith, to have them *turned into vulgar tongues* than to be kept and studied ONLY IN THE ECCLESIASTICAL LEARNED LANGUAGES. *Not for these, or any such like causes,* do we translate this sacred book, but *upon special considerations of the present time, state and condition of our country,* unto which divers things are either necessary, or profitable, and medicinable now, that otherwise, *in the peace of the church,* were neither much requisite NOR PERCHANCE, WHOLLY TOLERABLE."

To understand this language, remember that the Rheimish Testament was published in England, in 1582, when Popery had nearly lost the dominion in England, and, finding they could no longer keep the people blind, as they could "in the peace of the church," they now did, what would not perchance, be tolerable, if they were not driven to the painful necessity of pretending to circulate the New Testament. They took care, however, to retain the *sacred words* as they call them, which are a barbarous mixture of Greek, Latin and English, such as *Azimes* for unleavened bread, *pasche*, for passover, &c., and obscured the text by elaborate notes, in which they teach that heretics "OUGHT" to be "EXECUTED," as well as "*other malefactors*," where it can be done without hazard, &c.

In the preface, they proceed to speak of the *pride* and DISOBEDIENCE of "*factious leaders*," who have made claim for the COMMON PEOPLE, *in this case*, with many *plausible pretences*, but *good reasons* NONE AT ALL."

The whole preface of 15 large pages, contains much of the same matter, referring, with sadness, to "those better times" when even every one who could read the original or learned languages was not permitted, withont REPREHENSION to READ, REASON, dispute, turn and toss the Scriptures." They wish not to have it imagined "that our forefathers SUFFERED every school-master or grammarian, that had a little Greek or Latin straight to TAKE IN HAND THE HOLY TESTAMENT, or that the translated Bibles into the vulgar tongues were in the hands of every husbandman, artificer, prentice boys, girls, mistress, maid, man." "The poor ploughman could then, in laboring the ground, sing the hymns and psalms, either in known or unknown languages, as they heard them in the holy church, though they could neither read, nor know the sense, meaning and mysteries of the same." In describing the glories of "those better times," which they looked back upon with such regret, they say, "Men were neither so ill nor so curious of themselves, so to abuse the blessed book of Christ" as to have it "for table talk," "boats and barges," &c., when "they referred in all hard places, to the judgment of the ancient fathers and THEIR MASTERS IN RELIGION, never *presuming* to contend, control, teach or *talk* OF THEIR OWN SENSE and fantasy in deep questions of divinity." Then, they say, "the prince meditated HOW TO RULE, *the subject how to obey*, THE PRIEST HOW TO TEACH, *the people how to learn.* Then the scholar taught not his master, the sheep controlled not the pastor, the young student set not the doctor to school, *nor reproved their fathers of error and ignorance.*"

Much of the same stamp we omit. We have quoted enough to show that at the very beginning of their Testament, where, *if any where*, they would recommend the reading of it, they, even there, where God speaks, audaciously presume to condemn a diligent attention, *of the people*, to his word, when they have translated that word themselves!

The writers of this preface uttered the true sentiments of popery. They burn what they call Protestant or heretical translations, and frighten the common people from reading their own, by anathemas and ecclesiastical censures.

In the far-famed Council of Trent, which lasted 18 years from 1545, a Committee was appointed, called the Congregation of the Index, to decide as to prohibited books. Its regulations are still in force. In their fourth rule, they say, "Seeing it is manifest by experience, that if the Holy Scriptures be *permitted* to be read every where indiscriminately, in the common language of the people, MORE HARM THAN GOOD will result thence, through the rashness of men: let it therefore be at the *pleasure of the bishop* or INQUISITOR, with the advice of the parish priest or confessor, to *permit* the reading of Bibles, ☞*translated by Catholic authors,*☜ to those who, in their opinion, may receive not harm, but an increase of faith and piety. This license let them have in writing. But *whosoever shall presume*, WITHOUT such license, to READ or POSSESS them, he CANNOT RECEIVE FORGIVENESS OF HIS SINS until such Bibles be returned to the ordinary."—*See Tract* 62, *of the Am. Tract Soc.*

Thus, to use the expressive words of Dr. Brownlee, "God is not allowed, without sacerdotal permission, to speak to his own subjects. And men, who have to account unto God, each for himself, and not by proxy, are not allowed, without a polluted and usurping priest's license, to hear God speaking to them."

In the bull of Pope Pius 7th, against Bible societies, issued June 29th, 1816, to the archbishop of Gnesn, Primate of Poland, he calls the circulation of Bibles by societies a crafty device, by which the very foundations of religion are undermined—a pestilence, which must be remedied and abolished—a defilement of the faith eminently dangerous to souls—impious machinations of innovators—wicked and nefarious schemes—snares prepared for men's everlasting ruin—a new species of tares, &c.

As late as May 3d, 1824, Pope Leo XII. denounces Bible societies as audaciously spreading themselves through the whole world, directing all their forces to the translation, or rather perversion of the Bible into the vernacular languages of all nations. This bull or letter was addressed to the Irish bishops and clergy, who immediately charged their flocks to surrender into their hands all copies of the Bible thus distributed among them·

One or two facts will show the hypocrisy of the pretence that they are willing to circulate their own Bibles, and that it is because they honestly oppose the errors of Protestant translations, that their priests burn them and then openly boast of it, as the Romish priest at Burlington recently did.

Bishop Hughes had the effrontery to say that Catholics have the Scriptures, *approved by their own church*, PUBLISHED IN EVERY FORM TO SUIT THEIR CIRCUMSTANCES. To this monstrous assertion, a writer in the Clinton Co. Whig replies thus:

Now it is notorious that there is an utter dearth of the Douay Bible among Catholics. The writer of this article has travelled in different parts of the country, and visited many Catholic families, and he does not remember that he ever found a Catholic Bible of any kind among them. The Douay Bible is so rare that he never has had an opportunity to purchase one. A gentleman tried to procure one in this place the other day, and even applied to the priest, but without success; for though he was politely offered the loan of one for a few days, he was at the same time informed that none were for sale, and a copy could not probably be obtained untill the opening of navigation. This fact of itself speaks volumes. A Catholic community of some thousands in this country mostly destitute of the Bible, and yet not a copy on sale or for distribution in all this region! If Catholics in any instance sell or circulate the Douay Bible, it is to save appearances in the face of a Protestant community, or to avoid the worse evil of a Protestant Bible without note or comment being "thrust" upon their deluded people. This point is clear from the state of the case in all Roman Catholic countries. The Rev. J. A. Clark, of the Protestant Episcopal Church, of St. Andrews, Philadelphia, in a letter to his congregation, dated Rome, March 24th, 1838, says: The Bible to Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large volumes, which are filled with the Popish commentaries; of course none but the rich can purchase a copy of the sacred Scriptures, indeed, very few of the common people here know what we mean by the Bible.—One in company with him asked the landlady, who was above the vulgar in points of intelligence, if the people generally had a copy of the Bible in their houses, she replied? "Yes, all religious people have," said she, "I have a very fine copy of the Bible," and immediately brought it out. It proved to be a mass book, with here and there a passage of Scripture accompanied with Romish glosses. When it was fully explained to her what was meant by the Bible, she replied, "I know what you mean, that book is in several libraries in Rome, and some persons who are very religious also have a copy of it." This plainly shows how "Catholics" have their Bibles "published in every form to suit their circumstances." A Bible in fifteen large volumes, filled with comments, the only edition authorized to be sold at the centre of Roman Catholicism! and the people generally are so ignorant as not to know what the word Bible meant! I might support this view of the case by a reference to South America, Spain, Portugal, Catholic Ireland, and all other Catholic countries. But this is unnecessary after describing ~~the case of Rome~~, the seat of infallibility.

We have ample proof of their dislike to the circulation of the Doway Bible, in the fact that the English Roman Catholic clergy refused an offer of the British Bible Society, to publish it without note or comment for distribution among Catholics. When the proposition was first made, Mr. Gondolphy, a priest of London, intimated that the proposition would be thankfully accepted by Catholics. But when the society was about to issue the Bible, the Romish clergy refused it, and Mr. Gondolphy said, "The English Catholic board did not now intend to disperse *gratuitously* even their own stereotype edition *with notes*; for they could not go about to desire persons to receive Testaments, *because the Catholics did not in any wise consider the Scriptures necessary.* They learned and taught their religion by means of catechisms and elementary tracts."

From an excellent article recently written by Mr. Dowling, in reply to a Jesuitical statement of Mr. Corry, a Romish priest, at Providence, we copy the conclusion:

"Is there not something ominous in the resemblance between the atrocious act of burning the Bibles at Champlain, which Mr. Corry justifies, and the similar conduct of the Papists in the horrible Irish massacre, during which 150,000 Protestants were murdered by the Papists? Says Rev. John Lewis, in his History of Translations, p. 355: 'In that horrid rebellion which the Irish Roman Catholics raised in that kingdom A. D. 1641, among other instances of their hatred of the Protestant religion, which they then gave, this was one, their tearing, burning, wallowing in the mire, and cursing the English Bibles, of which they burnt no fewer than 140 at one time, saying, when they were in the fire, that it was hell fire that burned.'"

The few facts we have thus gathered, are but as drops to the great bloody ocean of Popish enormities. Can the spirit of Antichrist ever be more strikingly developed than in a corrupted church, which, like its great fallen prototype, clothes itself as an angel of light, and then KILLS *those who give God's word to the people?*

IMPORTANT.—The more we fear God, the less we shall fear men.—*Mason.*

THE TIME MADE SURE.

Jehovah has always seen fit to seasonably admonish His people of every important crisis, and through them the word of warning has been given to the world.—This was the case in the days of Noah, when the flood came, which is specially referred to as a type of the coming of the Son of Man. In perfect keeping with his character in this respect, the Almighty has most distinctly shadowed out the great outlines of the world's history down to the day of judgment in the prophetic visions of his servant Daniel.

By the prophetic delineations presented through Daniel, we are taught that five great kingdoms should arise to supremacy in this world—that the first four should be earthly, and should come to an end—that the fifth should be the kingdom of the Son of Man, established under the whole heaven, and be an everlasting kingdom—a kingdom that shall *never* end—that at its establishment all other kingdoms shall, as chaff of the summer threshing floor, be blown away, and no place be found for them.

In the second chapter of Daniel, in giving an explanation of the king's dream, the *four* earthly kingdoms are brought distinctly to view with their peculiar characteristics, (v. 31.) Then at the 44th verse, the fifth kingdom is brought to view. In explanation of the smiting of the image, and its SUDDEN DESTRUCTION, it is said, "In the days of these kings shall the God of heaven set up a kingdom which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall BREAK IN PIECES and consume all these kingdoms, and IT shall stand *forever*."

In the seventh chapter, the same four great kingdoms are presented again under the figure of four great beasts, The divisions of the fourth kingdom are delineated by the ten toes in the image, and the ten horns on the fourth beast. The rise of Papacy is brought to view by the little horn that came up among the ten, and before whom three horns fell. Daniel also saw till the thrones were cast down, and the Ancient of Days came—the judgment sat—the beast was slain, and his body given to the burning flame—and one like the Son of Man came with the clouds of heaven, and they brought him near before the Ancient of Days, and there was given unto him dominion, and glory, and a kingdom, (the fifth again,) which was never to be destroyed, but to be everlasting or eternal. Verses 9, 10, 13, 14. And Daniel says, verse 16, "So he told me, and made me know the interpretation of the things." The explaining angel then goes over the whole ground again, with great minuteness, and closes as follows:—and the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is AN EVERLASTING KINGDOM, and all dominions shall serve and obey him.

In the eighth chapter, we learn that Daniel had another vision or view of the same general subject, only it commenced not with the Chaldean or Babylonish kingdom, as did the king's dream and Daniel's former vision, for the very good reason that the Chaldean kingdom was then crumbling to pieces and nigh its end. Hence he begins with the Medo-Persian kingdom, which is followed by the Grecian, represented by the ram and he-goat. And at the ninth verse, the little horn, which waxed exceeding great, representing Rome, is brought up again, which, from verses 23, 24, is evidently the same as that mentioned in chapter 7: 8, 24, and 25.—At the 25th verse of the eighth chapter, we are informed that this power shall be broken without hand, viz., in a supernatural manner. Here again we are brought down to the establishment of the fifth kingdom.

Now it is evident from what we have seen that the king's dream, and Daniel's views, as described in chapters 7 and 8, were all parts of *one* and the same vision, or the vision repeated. But now the inquiry arises, "How long shall it be to the establishment of the Fifth Empire?" Such is the inquiry in the 13th verse: "How long shall be the vision?" In verse 14 we are told, "Unto 2300 days; then shall the sanctuary be clean ed." Daniel was anxious to know the meaning of the vision, and he heard a voice call and say, "Gabriel, make this man UNDERSTAND THE VISION." Gabriel then proceeds to do as he is bid. See verses 15 to 25. At verse 26, Daniel is told to shut up the vision, for it should be for many days. He then says, "And I was astonished at the vision, but none understood it." Now, what was it that none could understand? It was evidently in reference to the time; for all the rest had been particularly explained. Then the anxiety which Daniel now had was to know concerning the 2300 days.

In the ninth chapter, we shall find a solution to the last obscure point. Daniel says, verse 21, "While I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, touched me; and he informed me, and talked with me, and said, 'O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to show thee; therefore understand the matter, and consider the VISION." What vision was here meant? Why, of course, the vision that had been presented in three different forms, and which had all been explained except the TIME—the 2300 days. It was this, concerning which Daniel was now receiving skill and understanding. Now for the solution given by Gabriel. He says, verse 24, "Seventy weeks are determined* upon thy people, and upon the holy city, to finish thy transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, AND TO SEAL THE VISION and prophecy, of the 2300 days,) and to anoint the Most Holy."

Now let it be constantly borne in mind that this is Gabriel's explanation of THE VISION—the 2300 days.—In the 24th verse, we are informed that 70 weeks, or 490 days or years of the 2300, were determined upon Daniel's people, and upon the holy city. This was to extend to the cutting off of Messiah, which fact was to seal up, that is, make *sure* THE VISION. The next inquiry is, where are we to commence the 70 weeks?—See verse 25. Know, therefore, and understand that it is from the going forth of the command to restore and to build Jerusalem. Now turn to Ezra 7: 7—13, and you will find the decree of Artaxerxes (Longimanus,) for restoring and building Jerusalem. This was before the common era of Christ's birth, 457 years. To this add the age of Christ—*thirty-three years*—and we just get the 70 weeks, or 490 years, from the time that Ezra left the river Ahava, to the cutting off of Messiah, the Prince. See Ezra 8: 31. Now, this fact was to make the vision *sure*. It also proves that we are to understand the vision to mean a *day* for a *year*. Here, then, we find ourselves placed upon invulnerable ground. It is a remarkable fact that the 70 weeks cover the whole ground where any dispute or obscurity exists in reference to our chronology. All commentators admit that the 70 weeks were fulfilled at the death of Christ; and the 70 weeks being beyond doubt a part of the 2300 days, we have THE TIME MADE SURB. Now take 457, which is the length of time from the decree to Christ's birth, and we have 1843 left, which will just fill up the 2300 days or years.

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* According to Professors Bush and Seixas, the word "determined," in Daniel 9: 24, signifies "cut off," viz., "seventy weeks are *cut off*." The word is entirely different from that rendered determined, verse 27. The noun derived from it signifies a part or *portion cut off*. The translators of the Doway Bible, not knowing what the time was *cut from*, rendered the phrase, "Seventy weeks are *shortened*." Now if they are cut off, they must be cut off *from* something; and we can conceive of nothing from which they can be cut off but the 2300 days of the eighth chapter. This must settle the question in every mind, that the 70 weeks are a part of the 2300 days.

OCCUPY TILL I COME.

It is the duty of every believer in the immediate coming of Christ, to live with a conscience void of offence towards God and man, and in view of our accountability to God. We are also to live, remembering that the eye of the world is upon us, that they are watching our every movement, and giving distorted and false colored representations of our every act: that our motives are maligned, and that no weapon can be placed within the reach of our opponents, but it will be used by them with the greatest zeal.

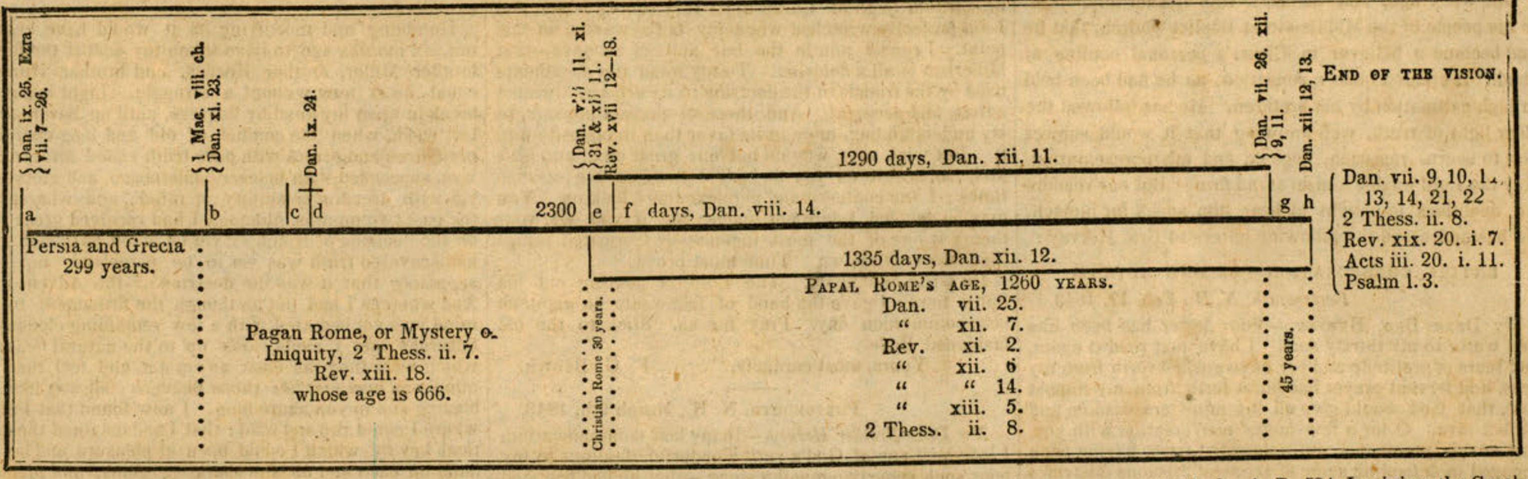
We are therefore to endeavor so to live, that the cause of God may not be reproached for our indiscretions, and give no cause for needless censure. We are to remember that the salvation or the perdition of souls may depend upon the course each brother may pursue. And anything that has a tendency to prejudice any one against this great question, so that he may conclude, however unjustly, that it is unworthy of a serious investigation may prevent that soul from securing everlasting life. We cannot therefore be too careful how we speak and act, that souls may not be jeopardized by being driven from an examination of this question by the indiscretion of its friends.

It is a question with many, how they ought to dispose of their business and time in view of the Lord's appearing. It is necessary that all should act conscientiously, and pursue their business just as they would wish to be found employed whenever the Lord may appear. If any one is pursuing an unlawful business or an immoral one, it is the duty of such, to leave it at once, for some honest calling. If any feel that although their calling is righteous, yet that they can be instrumental of more good in proclaiming the coming of the Bridegroom, let them go forth and faithfully warn and admonish their fellow-men to be also ready. But let no one feel that there is nothing for them to do, and therefore turn idlers, for God has something for every soul to perform. They who have nothing to which they can turn their hand, should go from friend to friend and faithfully endeavor to enlighten their minds and save their souls.

To conclude that we have nothing to do by way of laboring for the souls of others or providing for our temporal wants, and therefore spend our time in idleness, is to disobey God and bring dishonor on the cause we have espoused. Let every one therefore "be diligent in business, fervent in spirit, serving the Lord." Let him visit the sick, feed the hungry, clothe the naked, administer to the afflicted, relieve the wants of the destitute, and do good as he may have opportunity.

Let him also continue to sow his field and gather the fruits of the earth while seed-time and harvest may continue, neglecting none of the duties of this life. But watch, stand fast in the faith, lead holy lives, showing to the world that this is not our home, that our affections are not set on the things of this world, and that we are looking for a city that hath foundations, whose builder and maker is God. Walk in wisdom toward them that are without Let your speech be always with grace that ye may know how ye ought to answer every man; not forgetting the exhortation of Paul, 1 Thess 5: 14—23, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 2 Thess 3: 11—13, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing."

DIAGRAM OF DANIEL'S VISION.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The	7 weeks of yrs.=	49	yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.
2d. The	**62 weeks of yrs.=**	434	yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.
3d.	**1 week of yrs.=**	7	yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.
	70	490	years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " "
"
——
and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,
take *e h* = 1335 "
——
We find *d e* to be 475 years. To *d e* add *c d*,
Christ's age, 33
——
and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh
desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have ——
e f, the age 30 days, each day a year, of
Christian Rome. Add *c e* = 508
——
and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days
take *e g* = 1290 "
——
and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

		Years.	
Line	*a b* =	299.	From the commencement of the vision to the league, Dan. xi. 23.
"	*b c* "	158.	From the league to the birth of Christ.
"	*c d* "	33.	Christ's age.
"	*d e* "	475.	From Christ's death to taking away daily sacrifice.
"	*e f* "	30.	Christian Rome.
"	*f g* "	1260.	Papal Rome.
"	*g h* "	45.	The time of the end.
"	*a h* =	2300	years, the length of the vision.

Let us now prefix the date to the several letters.

a	457	B. C.
b	158	" "
c		Christ's birth.
d	33	A. D. Christ's death.
e	508	Daily sacrifice taken away.
f	538	Papal power set up.
g	1798	Civil power of the pope taken away.
h	1843	End of the vision, or Second Coming of Christ.

Note.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a FEW MONTHS, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.

NOTE.—The author of this diagram has been, for a number of years, an humble member of a Baptist church in Massachusetts. Three years ago he became fully convinced of the doctrine he now preaches, and gave himself up to the work of proclaiming the midnight cry. Revivals have attended his labors, in which great multitudes have been converted.

BROTHER F. G. BROWN.

One week ago, last Sabbath, this brother announced to his people of the Middle-street Baptist Church, that he had become a believer in Christ's personal coming at hand. It created quite a sensation, as he had been held in high estimation by his brethren. He has followed the clear light of truth, well knowing that it would subject him to scorn, reproach, neglect, and misrepresentation. May the Lord enable him to stand firm. But our readers are doubtless impatient to hear him speak for himself. He has addressed the following letters to Bro. Hervey :

ENTIRE CONSECRATION—SECOND ADVENT.

Portsmouth, N. H., Feb. 17, 1843.

My Dear Bro. Hervey.—Your letter has been like cold water to my thirsty soul. I have just read it again, and tears of gratitude and joy have gushed forth from my eyes, and fervent prayer has burst forth from my inmost soul, that God would give all his ministers wisdom and perfect love. O for a few hours' conversation with you. Just at this moment I am somewhat tried, having been engaged in defending some of the most precious doctrines of the Bible from the skepticism and unbelief of some of my dear ministering brethren ;—being, or feeling like a young convert. The contest has diminished a little from that sweet peace and joy to which of late I have been so familiar. I judge from your letter that *you* have been brought into the liberty of the gospel—you can be "calm," &c.—"have unusual faith, patience, hope, and love." O, brother, bless the Lord, that he has done so much for *me* too. I have always stoutly opposed the baptism of the Holy Ghost—entire consecration, perfect love, &c. &c. But that Almighty Arm which arrested a persecuting Saul, has arrested me, and *in one moment* taught me my folly. I now know what all these glorious, GLORIOUS *terms* mean, by a blissful, blissful experience. How vastly different is *experience* from *theory* ! Do you, my beloved brother, do you know about these heavenly things?—then are you a brother indeed, and my soul says, give me your hand. I have a new Bible, a new Savior, a new heart. What glory has flowed into my soul for the last few weeks, none but God can know. Not for ten thousand worlds, nay, rather would I suffer a thousand deaths, than to fall back and live where I have been living for the past ten years of my Christian life. What a sense of condemnation and guilt, how terrible God, how hard to bear the yoke of Christ, how anxious and distressed about that which should have all been left with God. Once this was my condition ; but, bless God, it is now so no longer. How my heart bleeds for my poor ministering brethren and the churches ! Oh, where, where is the life and soul of our holy religion ? My views and feelings have undergone an entire revolution. What idols I have made of my denomination, my church, my books, my fine sermons, my reputation—what a god of my own little contemptible self! I can now not only reckon but *feel* that I am "*dead* indeed unto the world, and alive unto God." I could not have given the Spirit's interpretation of that text two months ago. I am willing, if not deceived, to be accounted a *fool* for Christ's sake. I am surprised, as well as are others, to find myself where God's grace brought me in one moment's time! Angels might have reasoned with me on these things a few weeks ago, and I should have *doubted :* but grace has triumphed over reason, and I am what I am. And now I want sympathy from my ministering brethren, and pray tell me where I shall get it. How is it that God should bestow such a blessing upon one so weak and unworthy as myself! Although my experience has been remarkable, yet how few will believe it. Most have, however, pronounced it the work of God. I was in one of our vestry meetings when the Holy Ghost was let down upon me, so that many were convinced, and many wondered, and a few have since that time found the same blessing. I am not prepared as yet to speculate or theorize on the doctrine of the Holy Ghost, holiness, &c., but this much, the experiences of those Christians who profess to enjoy the blessing of perfect love harmonize with my own. No one can tell how much comfort and instruction I have received from reading the "Guide to Christian Perfection," nor how much sympathy and encouragement my new and precious Savior has vouchsafed to me! What, my brother, does it mean, that God should visit *us*! This "blessing" has heretofore been confined for the most part to our Methodist friends—but now it is coming upon the *Baptists*. Well, let it go on, until all the foolish and the wise shall know it ! Does not God indicate a great deal by it ? Is it not truly a *sealing* of his children ? The "wise" will laugh at my presumption : well, I care not, if *Jesus* approves.

As to "the Second Advent, near," I have sneered at *that* too ; but my re-conversion makes me look at it very soberly and solemnly : this much God's Spirit has impressed upon my heart—*something* of unspeakable moment *is* at hand ! When I have got very near the throne in *agonizing prayer*, impressions have been made on my mind of overwhelming interest, and of which I hardly dare to speak. I *feel* that the doctrine of the temporal or spiritual reign of Christ must very shortly begin, and I am perfectly wretched when my faith wavers on this point. I *cannot* join in the hue and cry as once—that Millerism is all a delusion. To my mind the arguments used by the friends of the doctrine in its *defence*, are most adroit, and *powerful*. And there at present appears, to *my* understanding, more in its favor than in opposition to it. But why, why, why do not our great men, and *little* men too, see it as you do? Truly, these are strange times ; I am confused and perplexed as I look on. You may be deluded, I dare not judge ; but if you are, your theory is one of the most ingeniously fabricated things that was ever known. Time must prove.

Do write me again. The Lord is pouring out his Spirit here ; I gave the hand of fellowship to eighteen last communion day. Pray for us. Stick to the old fashioned Bible.

Yours, most cordially, F. G. Brown.

Portsmouth. N. H., March 9th, 1843.

My Dear Brother Hervey,—In my last communication, I informed you of God's very wonderful dealings to my poor soul, some two months since,—that he had baptized me with the Holy Ghost, so that I could fully sympathize with those dear primitive Christians, while under the same heavenly influence, spoken of in the book of the Acts. I informed you that from the moment of being thus visited from on high, my pride, and honor, and love of reputation had all been taken away, and I had felt myself as weak, as helpless, and as much in need of spiritual guidance as the youngest convert. Since that time, the word of God has had a charm, a beauty, a glory that is indescribable. I seem to sympathize with all the inspired penmen in the emotions of soul under which they penned the precious treasure. I have had new and golden views of the character of God, of the office of Christ, and the province of the Spirit. Such nearness have I had in prayer to God as I never before conceived of : such entire confidence in him for all that both body and soul need : such a reliance on his promises : such a rich appropriation have I been able to make of the blood of his Son to me as a sinner : such a submission to the guidance of the spirit to lead me into all truth : such peace, and joy, and glory, as have flowed into my soul no mortal tongue can express. My books and old authors all immediately and involuntarily ceased to afford food either to my intellect or my soul, and the good old Bible alone, was my pocket companion, my commentary and my all.

One week since, this day, after having read a few numbers of the "Midnight Cry," and being strongly convicted that the preponderance of evidence was fairly on the side of the Advent near, I sat myself down to a careful and honest study of the book of Daniel, and when I had finished this task, which I had never before undertaken, what was my astonishment to find that if I was still unwilling to take the *Bible* for my chart, *I must believe* that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that it introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven, to receive his dear disciples home to everlasting habitations, the burning of the earth, and the destruction of the wicked.

When I found it admitted on all hands that the seventy weeks were weeks of years, and that at the expiration of 490 years, Messiah the Prince *was* cut off, according to the vision, the inference appeared both natural and necessary, that the *days* should be considered as prophetical days or solar years : and finding that events corresponding exactly to these referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision ; and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did ; and that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel *himself* was to witness ; and that if it were allowed that this chapter does refer to the final Judgment (and, opinions to the contrary, it has always been supposed to,) then it seemed to me, to be a very strange appendage to affix to the vision which included events that had transpired centuries ago—a wonderful leaping from 164 B. C., when *Antiochus* died, or 68 A. D., when *Nero* died, to the time of the Judgment, &c.—I accordingly felt that I *must* give way to the clear and sober convictions, not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world ; and I thought that if we had not, and were not witnessing these signs at the present moment, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hervey, and brother Himes. I could do it now without a struggle. Light began to break in upon my mind by degrees, until on Saturday of last week, when the conflict of old and long cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind : and whereas for the past two months, although I had received great light on the doctrine of Holiness, yet I had felt as though some undiscovered truth was yet to be perceived, not even *supposing* that it was the doctrine of the Advent near. And whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, on Saturday last I could look up to the natural heavens, which were then as clear as crystal, and feel that my mind was now *just like* those heavens : all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read : that I had obtained the mystical key by which I could open at pleasure and lay my hand on each and all the sparkling gems, and precious pearls of the holy treasury : that I had had conferred upon me by the Spirit of truth, *the white stone* with the new name written thereon, which no man knoweth saving he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness. On Sunday I preached the blessed doctrine of Christ at the door ; and O the power of God which came down upon me : I was amazed and confounded at the words, which God poured from my lips ! The awful solemnity of that day, of that place, and of that audience, can *never* be forgotten. I did not dare, after the expiration of the afternoon services, to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light : and God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength was gone, and I was compelled to cry out after the example of my Master, "Father, if it be possible, let this cup pass from me : nevertheless, not my will but thine be done."

Yes, singular, and almost blasphemous as it might appear to some, I could but pray the light might be in a measure withdrawn from my mind, and glory from my soul, if agreeable to God's will ; nevertheless, without the Divine will, I felt ready to die under it. Before retiring to rest, God heard, and my soul, that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, my dear brother, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all Christendom in defence of these things. God has wrought it into my very soul ; he has given *me*, too, the *evidence* of it there. Ah ! that is significant language, truly !—O, that I had seen these things years ago ! How have I been in such a dungeon all my life ! What a *Babylon*, what a Babylon I have been inhabiting ; like the feet and the toes of the image which were part of clay and part of iron, so the world, our country, philosophy, religion, is a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians. The Swedenborgian has some of it in his scriptural view of *heaven*, the Quaker has the doctrine of the *Spirit*, the Unitarian has in part the doctrine of God's unity, the Baptists have the doctrine of baptism : while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation ; but what denomination has most of the love of Jesus—the most vital godliness, I know not : this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body. I must say that the religion of Protestants is, to use the weakest language tinctured with a little atheism, and deism and unitarianism, and universalism, and philosophy, and mysticism, &c. &c. I am grieved to say it, but it *is* even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead,—the body is to rise, if at all, in some etherial invisible form, and heaven, and Jesus, and all, will be of the same subtle nature : with many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time, as he comes to every man the second time, when he *dies*. Whereas Paul says that he shall appear the second time when he comes, "without sin unto salvation." Oh, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Saviour, the Christian's Comforter, the Christian's Bible? Oh to weep tears of blood! The Bible, the Bible! The *Old* Testament we have all, long since thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. Oh, what a pity, how it has pained my very soul for the past two months! Where is the Christian's Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEARLESSLY, without any regard to the popular opinion, to station, and at the peril of their idol, reputation and influence? Come down into the streets of this blazing Babylon, enter the houses of merchandize and the gorgeous palaces of the professed disciples of my dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! Oh, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole, and yet some tell us that the temporal millennium is to commence this very year, or hereabouts; and perhaps in the next breath, that the Treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, "Come over and help us!" while it is confessed boldly that we need "*a History of Moral Stagnation.*" And it is verily so.

Oh, why don't the dear disciples see, that Jehovah is reining in the chariot steeds of earth, and shouting, "Thus far and no farther." Where are the means, but above all, where is the *disposition* to convert the world to Christ!

But, my brother, I must conclude. I sat down merely to tell you what God of his infinite mercy has *again* done for my soul. Oh, how he has honored and exalted the most unworthy of all his servants. Well may *we* ask, "where is the wise? where is the scribe?"

What a perfect analogy between the circumstances which existed when Christ made his *first* advent, and the advent which is *now* expected, exclusive from the Christian world and our dear advent brethren, and then tell me where have we at the present day a practical illustration of the sentiment contained in 1. Cor. i. 26—29? and is not Christianity the same in nature as it ever was? My brother, let us go on: God is on our side, and he will bless us: and the blessed Savior will receive us with *marked* expressions of pleasure, if we are faithful I know that scoffs await us: but what are they? Not death, nor all the kingdoms of the world could shut my mouth from proclaiming the midnight cry—"Behold, the bridegroom cometh, go ye out to meet him." Let us pray for grace and for patience. It is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so I once was, and should be now but for the sovereign power, and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will *soon* be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, and solemnly study, and independently act, *now* is that moment. They hazard souls more than we do: for if Christ should come *suddenly*, how many poor souls will they be the innocent occasions of destroying! Yours in hope of a speedy immortality.

F. G Brown.

MISTAKES OF DR. WEEKS.

In glancing at No. 3 of Dr. Weeks' "Mistakes of Millerism," I have learned that the Doctor himself is not quite infallible. For instance, the Doctor gives us the following paragraph:

61. "One mistake is considering all Daniel's visions but one vision; when they were several distinct visions, seen at the distance of several years from each other — Mr. Miller says, p. 52, 'We learn that the angel Gabriel was sent to instruct Daniel, and make him understand the *vision*. You may enquire what vision? I answer, the one Daniel had in the beginning, *for he has had no other*.' I think this a mistake, for he certainly had four; one, a vision of the four beasts, in the first year of Belshazzar; another, of the ram and he-goat, in the third year of Belshazzar; another, in which he is instructed as to the 70 weeks, which was in the first year of Darius; and another, five years later, in the third year of Cyrus, in which he receives the explanation of the ram and he-goat. It is a mistake, then, to represent Daniel as having had but one *vision*."

Now the question is, has not Dr. W. either mistaken or misrepresented Mr. Miller? When the latter uses the phrase, "for he has had no other," is it not qualified by the preceding phrase, "the one Daniel had in the beginning?" Look at Dan. 9: 21—"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning," &c. Compare this with chap. 8: 16, "And I heard a man's voice between the banks of Ulai, which called and said, Make this man to understand the vision." It is worthy of notice, that this is the very *first* instance in which Gabriel is mentioned in the book, and as the very next is the one noticed in chap. 9: 21, common sense requires us to connect this last passage with that in chap. 8: 16. Perhaps one of the learned might have added to the sentence used by Mr. Miller, "for he has had no other," the following one—"in which Gabriel is mentioned"—and yet without this addition, the sense is too obvious to cause any difficulty even with an unlearned reader—yes, so obvious, that when the Doctor gravely brings it forward as one of the "Mistakes of Millerism," we can hardly persuade ourselves that he acts in good faith.

If poor Mr. Miller, who does not pretend to understand any language but English, should occasionally make a mistake by following our common version, he must be held up to censure as one who is *profoundly ignorant*. What shall we then think of a Doctor of Divinity, who claims an acquaintance with Greek and Hebrew, if he commits a gross philological blunder while laboring to prove that an unlearned man has erred? As an illustration, we quote the 62d paragraph:

62. "To impress the idea more deeply, that Daniel had but one vision, he prints the words *the vision* in italics, a great number of times, as though the word *the* was particularly emphatical. He does this no less than seven times on the 57th page of his lectures. And when Mr. Dowling had referred to one of the texts so rendered, and had objected that there was no *the* in the Hebrew of that text, Mr. Miller replies, not by giving up the argument, as he ought to have done, since, if the word *the* had been emphatical it ought to have been expressed in the Hebrew; but, since Mr. Dowling had referred to a different verse from that on which Mr. Miller most relies, (Dan. ix. 23,) he says, (Views, p. 186,) 'He has quoted a wrong verse, and then says the word *the* is not in the Hebrew; he dares not say the word *the* is not in the 23d and 24th verses, *to seal up the vision*, &c.' And Mr. Miller adds, 'you see, my dear reader, how your ministers will stoop to the meanest subterfuges to deceive you and cry peace.' He thinks, then, that the argument is sound, and that the words *the vision* are to be considered emphatical, and may be relied upon to prove all Daniel's visions to be one.—But since he refers particularly to the words *the vision* in the 23d and 24th verses, and dares any one to say the word *the* is not in them, I have looked at them both, and find the word *vision* in the Hebrew, in both cases, entirely without the article *the*, or any other thing to render it emphatical. And Mr. Miller may be assured that this is not a mean subterfuge intended to deceive. It is sober earnest. It is Mr. Miller who has made a mistake."

The practice of omitting to *write* the Hebrew article Hay, where it would be preceded by the prepositions Beth, Caph, or Lamed, is the *general* one, in this language, yet the points show that the article *is understood*. In the very instance noticed by the Doctor, in the 23d verse, we have two specimens of this practice. "The matter," in Hebrew, is Baddabar. The article Hay is not written, but its appropriate point, Pattah, is placed under the preposition Beth, ("in," &c.) which loses its own point, Sheva. Every tyro in this language, sees that the article is understood. Let the word be written fully, and it would be Behaddabar. For the Hebrew rule on this subject, we refer the Doctor to the Grammar of Hyman Hermitz, a learned Jew, formerly a teacher in this country. On the 35th page of the fifth London edition, he will find the following words: "To express the relations described by the letters Caph, Beth, *definitely*, either Hay (with Pattah) is annexed as Behaddabar, or which is more usual, the Hay omitted, and its vowel point is placed under those respective letters, thus Baddabar." In this same 23d verse, the words "the vision," are, in Hebrew, "Bammareh," with the article *understood*, instead of the fuller method of writing Behammareh. The Doctor's criticism in this case would find a parallel in our own language, were he to contend that the letter *e* is not understood in the word *talk'd*, though every school-boy would insist that the *apostrophe* showed the contrary. Suppose we test the Doctor's theory respecting the article, by the passage before us: "Therefore understand matter and consider vision!" However luminous such a sentence might be for the Doctor, I frankly confess that with others, whose "ignorance (in his own words) is *most profound*," I should be sadly puzzled. If the Doctor will take the trouble to look at the earliest version of the Scriptures, the Septuagint, he will find that the translators have used the article in this case—Kai ennoēthēti en tô sēmati, hai sunes en te optasia.

In the twenty-first verse, the article is understood, notwithstanding what Mr. Dowling has said, or even the Dr. himself. "In the vision," is, in Hebrew, Bechazon; the preposition Beth having the point Segol, which it takes from the omitted article and employs, instead of its own point Sheva. This word, written fully, would be Behechazon. The rule for the use of the point Segol (instead of Pattah) is thus given in the Grammar which I have quoted: "Hay with Segol is used before nouns (not being monosyllables) beginning with Ayin or Cheth, having Karretz, for their vowel."

In short, the English version is perfectly correct in employing the article in v. 21, 23, and even in v. 24, where we find our translators have rendered *Chazon* the vision, although in this case the article is not written, nor is there a preposition. As the Doctor may think that I am mistaken in this instance, with others whose "ignorance is most profound," I venture to suggest, that if he will examine his Hebrew Bible carefully, he will discover that the practice of expressing the article (either by writing it or using the point of a preposition, to show that it is understood) is by no means as *uniform* in this language as in our own. Hence it does not follow, that the *omission* of the Hebrew article (or its substitute) proves that it should not be employed in a translation. We have a case in point in this very verse, where "Kodesh Kodashim" is properly rendered the "most holy," (literally, the "Holy of Holies") although there is nothing to express the article in Hebrew.

At a future time, I may examine some other mistakes which the Doctor has made.

Yours, &c., Cothes.

A REBUKE TO THE RELIGIOUS PRESS.

The Investigator, an infidel paper, says: The affair of the *ascension robes* of certain Millerites, communicated by "B.," is hardly worth publishing even if true, which we are somewhat inclined to doubt. To be sure, the Millerites are fair game for us Infidels; but then the poor fellows are laughed at already by their Christian brethren, and must get it so awfully after their *Judgment day*, that it is quite unnecessary for us to join in the laugh.—Besides, we are unable to see why the Millerites should be ridiculed any more than other Christians. They are made what they are by trying, honestly, as we believe, to understand the Bible; therefore, if any Christians are to be laughed at, they deserve it most who differ from the Millerites, because they show by their conduct, that they don't believe what they profess.—*Investigator.*

The *falsehood* respecting the ascension robes, has been going the rounds, of the so called, religious press. The Olive Branch, Puritan, Universalist, and Recorder, have been particularly eager to give circulation to it. When papers that make no pretension to religion, correct their errors when pointed out, it is expected that those papers that claim to be patterns of *truth*, would also alike contradict their mistakes. In this however we are disappointed; and it is reserved for them to be thus signally rebuked by the Investigator.

The dumb ass speaking, rebuked the madness of the prophet.

Vain Dream.—"They indulge themselves," said a venerable and erudite man, "in a vain Dream, not to say insane, who think, pray and hope, contrary to the whole sacred Scripture and sound reason, the promised felicity of the Church on earth, will be before the Lord Jesus shall appear in his kingdom." What a multitude of such dreams have we in these days!

Searching Query.—We put it, says Brooks, to the consciences of some pious persons in modern time, whether the apprehension of the *labor* of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?

For the Midnight Cry.

LETTER FROM AUTOPTES TO PHILO.

NUMBER II.

New-York, Jan. 6, 1843.

Dear Sir,—Soon after I wrote my last epistle, I came to the conclusion that I could not ascertain the views of our preachers on the subject of Millerism more effectually in any way, than by making a few visits to the clergy with whom I had a personal acquaintance. I accordingly directed my steps to the residence of the Rev. Mr. Ventre. His friends had often assured me that his talents as a preacher were of the first order, that he was a close thinker, a profound logician, and above all, that he was a prudent man, one who never rashly committed himself on any subject, that he had never been known, on any religious question, to act against the majority, thus recognizing the soundness of an opinion which has a prodigious influence in the church, in this age—viz : that the voice of the majority is the voice of God. His reverence received me with all that attention which is due to well-dressed gentlemen, especially when they are considered rich, and therefore able to do something handsome for *our church.* After some preliminary conversation on the topics of the weather and the health of our families, I commenced with the subject which employed my thoughts.

Autoptes. I should be glad to ascertain your views on a subject which is deemed by many of the highest interest—I mean Millerism.

Ventre. Oh, is that all. Why Millerism is a downright heresy.

A. Yet you must be aware that many of its votaries affirm that the views entertained by Miller are drawn from the Bible; they have repeatedly invited their opponents to search the word of God, and see whether these things were not so ; their constant complaint has been, that the clergy, without any examination, disown and treat them as heretics ; and, that in one denomination, at least, which has always boasted of its warm attachment to the cause of religious liberty, members whose standing has been good have been ordered to *be silent* in conference meetings, the moment they made an allusion to the speedy coming of the Saviour. They furthermore declare that some of their preachers have acted in this matter in an arbitrary, dictatorial manner, for which they can find no precedent in the history of their denomination.

V. Well, my friend, do you believe that heretics ought to be tolerated ?

A. I will reply to that question as a Protestant—that I cannot be reconciled to intolerance in any form. Much as I respect the clergy, I must insist that they were never designed to be "lords over God's heritage." I shall, however, be pleased to learn your definition of heresy.

V. Heresy—heresy ! Why, heresy is something contrary to sound theology, "as I understand it." Now, Millerism is contrary to sound theology, and, therefore, Millerism is heresy.

A. Permit me to observe that I have heard it said that the word *heresy*, as used in the New Testament, has no reference to opinions, but that it signifies a sect —a division—a faction, and that a heretic, according to this authority, is a contentious man. I recollect that a friend, not long since, informed me that Dr. George Campbell, in the preliminary dissertation to his translation of the four gospels, had proved this to be a fact.—Still, should I accept your definition, may I ask whether the articles of your church declare a belief of the near approach of the Son of God to be a heresy ?

V. Oh, no. Yet, after all, this opinion is a heresy, for it is contrary to sound theology.

A. Let me then inquire whether the writers of the New Testament have not used such language as this. James 5 : 8—" Be ye also patient : establish your hearts, for the coming of the Lord draweth nigh."—Rev. 22 : 20—" Surely I come quickly : Amen. Even so, come, Lord Jesus." Does the Bible contain sound theology ?

V. Certainly it does ; but you remember I stated that the rule for testing heresy is " sound theology, as I understand it." Now I understand that the coming of Christ, in the texts which you have quoted, is a *spiritual* coming.

A. But is there not a visible coming of the Son of Man, such as that noticed in this passage ? Rev. 1 : 7 —" Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him." Again, we read, Acts 1 : 11—" Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, shall *so come*, in *like manner*, as ye have seen him go into heaven." Can you furnish me with a passage in the Bible which says Christ will come *spiritually ?*

V. I do not recollect a passage now, but I will lend you the commentaries of Dr. Gill, Dr. Scott, Matthew Henry, and Dr. Clarke ; and I am quite confident that some of them have proved that Christ is to come spiritually.

A. I do not profess to be a theologian, and I presume I can read the New Testament through in as short a period as would be necessary for an examination of these learned commentators. You will allow me to mention two passages which seem to me to settle this question by declaring that the Saviour will not come until the end of all things. Acts 2 : 34, 35—" For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." Acts 3 : 20—" And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

V. My dear sir, you misapprehend me. I do not say it is a heresy to declare that Christ will come, unless it is also said that he will come *very soon*—for instance, within twelve months. The tendency of this, you know, must be to put a stop to all business, to produce insanity, and put an end to improvements in the arts and sciences.

A. But if these results are the great evils which are to be apprehended, must they not occur at any period, near or remote, when Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel ?

V. Oh, no, for the millennium will terminate in the conversion of nearly all of the human race, and thus the world will be prepared for his coming. You know "all are to know the Lord, from the least even unto the greatest."

A. If this is to be so, how am I to reconcile it with the text which I have already quoted, respecting the coming of the Saviour—"All the kindreds of the earth shall wail because of him ?" or with his own momentous question, Luke 18 : 8—" Nevertheless, when the Son of man cometh, shall he find faith on the earth ?" or with his declaration, Luke 17: 28, "Likewise also as it was in the days of Lot : they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all ;—even thus shall it be in the day when the Son of Man is revealed ?"

V. Why, I am surprised. Is it possible that you do not believe that glorious doctrine of the millennium ? I ask again, are not all to know the Lord, from the least to the greatest ?

A. My friend, if you will look at the connection of the passage in which you find these words, you will never employ it again as a proof of a millennium. Heb. 8 : 10 —" For this is the covenant that I will make with the house of Israel after those days, saith the Lord : I will put my laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to me a people ; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord ; for all shall know me, from the least to the greatest." Now, is it not perfectly plain that the " all" who " shall know the Lord," are those in whose minds he puts his laws ; or in other words, that they are the children of God, and not all mankind, as you seem to imagine ?

V. I confess that I never noticed this before. But we are digressing from our subject. If you test the views of Mr. Miller by sound theology as it is understood by the learned generally—they are heretical, and for full proof of this, I might refer you to two lectures and a quarter, recently delivered on this very subject.—In the judgment of all impartial persons who heard them, Miller was " used up." In fact, I can say that these lectures produced a prodigious sensation. They will probably be printed as soon as may be *expedient*, and will aid in blowing this dangerous heresy to the moon. But I must excuse myself. Important business calls me to another part of the city. " If you reflect on the astonishing ignorance of the Millerites, you will see plainly that they must be heretics."

Thus closed my interview with the Rev. Mr. Ventre. I had hardly left his door when I encountered our old acquaintance, S. You know his habits. As we met, " Ah," said he, " so you have some acquaintance with the reverend the clergy. Now I will wager that I can tell your errand. You, like a duteous, humble lay have called on Mr. Ventre for the purpose of ascertaining whether Miller is not a madman, and those who think with him incorrigible fanatics. You have been led to consult him especially because his friends have assured you that he is prodigiously learned. On this point, had you inquired of me, I could have told you that his reverence is just as well acquainted with the original languages as Miller himself; and that though he often ridicules the ignorance of the Millerites, those who know him best are fully convinced that were it not for the fact that he stands in 'the sacred desk,' a place which you must know has the magic power of communicating learning to its occupants, without any 'wear and tear of the brain'—were it not for this, I say, Mr. Ventre would be classed among the ignorant himself. Pray, my friend, do you not know that this gentleman always had wisdom enough to swim with the stream, and the good fortune to be on the strongest side ? Now I have never found such men inclined to make sacrifices for the truth. Their own reputation and interest is the thing which 'they seek first.' If you search for truth among men, I would advise you in the first place to ascertain whether those to whom you apply have *a conscience* or not. Now think of this." And away hurried S., leaving me dumb with astonishment at the light way in which he spoke of one who stands up weekly in " the sacred desk." Yours as ever,

Autoptes.

Children's Corner.

Noah's Carpenters.

A gentleman engaged in distributing the bound volumes of the American Tract Society, one day procured the assistance of a boy twelve years of age, connected with the family in which he was a guest. On their return home at night, the gentleman, after a short season of silence, turned to his fellow-laborer, and said,

" William, what do you suppose became of Noah's carpenters ?' He thought a moment and replied,

" I suppose they were *lost.*"

" Well, William, what would *you* have done, had you been there ? He immediately replied.

"I'd got upon the *rudder !*"

The gentleman then told him that was just as the impenitent world were doing—seeking salvation in any and every possible way, but the only, the appointed way—by *repentance*, and *faith in the Lord Jesus Christ.* The only way to be saved by the ark was, to believe the preaching of Noah, and enter with him, by the door, into the ark. But instead of seeking salvation from the flood by this only appointed way, his first thought—when asked what he should have done, had he been there—was how he could have secured his safety by his own contrivance, independent of aid from all others.—What folly and wickedness do we manifest by rejecting the only means of life !

At length William inquired of the gentleman why he asked about Noah's carpenters. " Why, William, you have been laboring with me to-day in building up the kingdom of the Lord Jesus Christ ; but I fear you have no personal interest in that kingdom, and in this respect you resemble those who aided in building an ark for the salvation of others, but neglected to enter it themselves. and were lost " With other practical remarks the time was passed, till they arrived at their home.

Some months after this occurrence, during a revival of religion, that boy was hopefully converted ! In relating the circumstances of his awakening and conversion, he referred to the above inquiry respecting Noah's carpenters, and the conversation had with him at that time, as the means that were especially blest.

Several thoughts are suggested by this incident.

1. How important the influence, oftentimes of a *single word*, " fitly spoken !"

" Christians should keep saying things."

We know not what word may be a word of salvation to some who hear us.

2. Do not impenitent Sabbath School Teachers resemble Noah's carpenters. We would affectionately urge and warn such teachers, while faithfully laboring to secure the salvation of their pupils, *not to neglect their own salvation.*

Let your next step be to the cross of your bleeding, forgiving Saviour. Then your example will illustrate and enforce your instructions.

3. Large numbers of the children and youth in our Sabbath Schools are manifesting a commendable interest, by their benevolent contributions, in sending the Bible and the Missionary to the perishing heathen, and books to distribute in schools all over the great West. Are not many of these young friends thus aiding to build as it were, an *ark* to save others from sin and from hell, while they are neglecting all means to save themselves from the same awful doom ? Youthful reader, are you among them ? Are you among them !—*S. S. Visitor.*

USE FOR MISSIONARY FUNDS.

A Self-Taught Slave!—At a meeting of the Synod of Alabama, on the third week in January last, contributions were called for to purchase a colored man, a slave, of extraordinary character. It was stated that he was a good classical scholar, and wholly self-taught. He is a black-smith; and it was stated on the floor of the Synod, by members and others, who knew him, that he first learned the letters of the alphabet by inducing his master's children and others to make the letters, one at a time, on the door of his shop. In this way he familiarized himself with the letters and their names.—He then learned to put them together and make words, and soon was able to read. He then commenced the study of arithmetic, and then English grammar and geography.

It was also stated that he is now able to read the Greek Testament with ease, has some knowledge of the Latin language, and even commenced the study of the Hebrew language, but relinquished it in consequence of not having suitable books. It was stated that he studied at night till 11 or 12 o'clock, and that in conversing with him, they felt themselves in the presence of their equal. He is between 30 and 35 years of age, and is willing to go out as a missionary to Africa, under the Assembly's board.—*Sun.*

Such intellects, created to glorify God, the American church is contributing to crush in hopeless darkness.—Every dollar given to the slave-holder is like a new rivet in the chains of those who remain slaves. It is an acknowledgment of the right to hold them.

"CHARITY* NEVER FAILETH."—Cor. 13 : 18.

All that now is shall fade and fall,
Earth and its scenes are changing; all
That time can bring, or life can boast,
Are but a fleeting shade at most.
Wealth, honor, friendship, fame or power,
Are man's but for a "little hour,"
E'en while we grasp, we see them fly,
Or as we hold, they droop and die.

Yes! higher joys than these decay,
The soul's bright treasures pass away;
Hope, with her lyre, and silvery wings,
And *faith*, that joy supernal brings,—
These all belong to earth, and must
Be left where'er we leave our dust;
But *love* will never fail, 'twill soar
Where angels bow, and saints adore. Almira.

The Rich are in Danger.—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man "hastening to be rich," the difficulty is infinitely increased; with a profusion of the gifts of God, the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the burning sun of prosperity. Intimately was he acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed,—"Ay, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*

Joys of the Holy Ghost.—Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate sacred deposit, and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense even the most lawful of them, are agitating, tumultuous, and unsatisfactory. The joy of the Spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the spirit ennoble and enrich it.—*Cecil.*

"DISTRESS OF NATIONS."

A Portrait, drawn by an Inspired Pencil 1800 years ago.—"In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, DISOBEDIENT TO PARENTS, unthankful, unholy, without natural affection, TRUCE-BREAKERS, false accusers, incontinent, fierce, *despisers* of those that are good, traitors, heady, high minded, *lovers of pleasure more than lovers of God*, having a *form* of godliness, but *denying* the *power* thereof;" also, "there shall come in the last days, scoffers walking after their own lusts, and saying, where is the *promise* of his *coming*, for since the Fathers fell asleep, all things continue as they were from the beginning of the creation," with "distress and PERPLEXITY of nations, men's hearts *failing* them for *fear*, and for looking after those things which *are coming* on the earth." The above picture is prophetical, and after studying well its lights and shades, the most superficial observer must perceive a speaking likeness of the present time. Like a very ancient painting as it is, the more it is examined in the light of 1843. the more strength and beauty will be seen in the resemblance.

The Correspondence of the Journal of Commerce shows that the people of England are greatly excited on the subject of the corn laws, which keep a great portion of the people in a state of suffering for food.

The Anti-Corn Law League continues its career of fearless agitation, and uninterrupted prosperity. Every day its character is becoming more interesting and its position more formidable. Monopoly trembles for its tyrant rights, and the bankrupt lords of the soil begin to feel, most sensitively, the miseries of heavy mortgages. The fifty thousand pounds, which the League declared to be requisite to enable it to fight the battle of free-trade, has all been collected. But more than this has been done; at the present moment the whole sum subscribed has swollen up to sixty-five thousand pounds, and London, and twenty other cities, are yet to be canvassed! Last night, in Parliament, Sir Robert Peel declared that the Corn Laws would not be touched this season.

Fraud and Bribery.—There has been a discovery of more frauds in the Customs Department, involving an amount of great magnitude. There are several "bribing firms" in the city of London, that is, houses *of the highest commercial rank*, who pay enormous annual sums to the clerks in the customs as "hush money," and which enables them to smuggle to an extent perfectly astounding. In one of these firms there has been a quarrel, and one of the partners feeling aggrieved has "split" up the whole concern, by divulging its secrets to the government.

Distress from Bankruptcy.—The failure of the Banking establishment of Messrs, Parker & Co., of Sheffield, has had an appalling influence upon trade and credit in that quarter. It was an old house, in which the public had great confidence, and in which private deposites were very numerous and heavy. The state of individual suffering, from small depositors, is represented as being frightful. The total amount of the debts is £620,244.

Evidences of Severe Distress.—There is no proof so decisive of severe, protracted, and wide-spread distress as when it begins to produce a marked effect on the increase of the population and still more on their morals—when it prevents marriages, diminishes the number of births, increases the number of deaths, and increases the amount of vice. The decisive proof is now afforded in the superintendent registrar's district of Leeds, which comprises the borough of Leeds and a small adjacent district in one direction.—The following are the particulars:—Number of marriages in Leeds: In 1840, 1623: in 1841, 1587; in 1842, 1408; being a *decrease* of 13 per cent, from 1840 to 1842. Number of births: In 1840, 6,553; in 1841, 6,685; in 1842, 5,357, being a *decrease* of 3 per cent, from 1840 to 1842. but, we regret to say, the decrease in the legitimate births is much greater, and there is a deplorable increase in the illegitimate births. Number of Deaths: In 1840, 4.485; in 1841, 4,373; in 1842, 4,609; being an *increase* of nearly 3 per cent. Here, then, we see marriages and births diminishing, when there ought to have been an increase, as the effect of a *previous* rapid increase in the population: and at the same time deaths increasing, and the bonds of morality loosening. When these facts are added to the augmentation of the poor-rates, which have just been raised 50 *per cent*, in this township, irresistible proof is afforded of the existence of deep and general distress.——*Leeds Mercury.*

The Albany Daily Patriot remarks as follows.—While of the $400,000,000 of taxes, annually wrung from the people of England, more than $350,000,000 are paid by those who own less than 3 per cent of the land of the kingdom; while $200,000,000 are filched from the laboring poor to pay the interest on a public debt, (a debt that originated in the corruptions and wars of the aristocracy, without any benefit to the laboring classes, worth naming,) while they are tithed to support an established religion, which half of them abhor; while the rent system continues to absorb 60 per cent of their earnings, to fill the pockets of a lazy, luxurious, idle aristocracy: while *these* continue to "grind the faces of the poor" of England, so long, all their industry and skill will never avail to raise them much above the condition of serfs!

The taxes on labor in England, in these and other forms, amount to more than 65 per cent of its entire product. They are nearly all taxes on the many for the benefit of the few; the idle, profligate aristocracy.

The following from the Aurora, gives a touching picture of distress.

Poor Emigrants Returning Home.—Home! home for the emigrant! Where, this side the grave, shall the poor, starving, naked, houseless, friendless emigrant find a home? He has tried the new world in vain. He has torn himself from his birth-place—he has severed the strongest ties which Nature fastens upon the heart—he has smothered the love of country, man's strongest passion, in his bosom—because the oppression of a cruel and tyrannical government crushed him into the earth, and the requirements of a profligate aristocracy snatched the bread from the mouths of his famishing wife and children—and now that he has crossed the ocean, and braced up his sad and drooping spirit, and cheered the broken hearts of his family with promises of better fortune, to console them for the loss of all the dear associations they have left behind, he finds, alas! that the long dreamed of "land of promise" can afford no alleviation to his sufferings. Distress, ruin, bankruptcy, broken faith and prostrate energies, here as well as there, paralyze the arm of industry, and render life, to thousands and thousands of noble spirits, a sad and weary burden.

What will the poor emigrant do? He will pawn the few clothes that he has still left—the little stock so carefully and hardly saved from the scanty earnings and stinted meals of himself and his trusting wife and children, that they might "make a decent appearance like," in the new home whence all their hopes and aspirations tended, and will go back again, naked and starving—for he yearns, at last, to clasp the destiny that waits to lead him to a pauper's grave, rather in the home of his childhood, than to die unknown, unpitied of any, in the far off stranger land, once so bright and pleasant to his dreams.

Farewell, poor strangers! God be your shield and keeper—for in truth the world frowns darkly upon you and yours.

Such were our melancholy thoughts, as we stood at the wharf one keen and bitter morning of the past week, and saw several hundreds of these wretched beings huddling on board two ships about to start in company for England. Upon making inquiry, we found that our alms houses, and other public as well as private charities, were crowded with starving emigrants, in every stage of misery, clamorous to be taken home; and that every vessel that now sails for "merry England," as a demon in mockery might now denominate it, swarms with heart-broken adventurers, going home to die among the graves of their sires.

The Great Oppressing the Small.—*The Marquesas.* France seems resolved to make sure work in the Pacific. Two armed vessels have been ordered to the Marquesas, to carry warlike stores, arms, artillery, and 600 soldiers to constitute a permanent garrison.

Tahiti.—Letters have been received from the American Consul at Tahiti communicating the important information that the French Admiral, Dupetit Thouars, arrived there on the 8th of September, and demanded $10,000 in reparation for alleged abuses, and as a pledge of future good conduct. The surrender of the sovereignty was immediately negotiated. Nine chiefs acquiesced, and, although the queen at first opposed, it was supposed from appearances that she had yielded.

Thus the Society Islands are following the example of the Marquesas, and becoming provinces of France. Great Britain on the one side, and France on the other, are roaming up and down the highway of nations and securing to themselves all the important points.

The Baptist Advocate says this is a warfare of the strong upon the weak, and exposes the actors in it to "the just vengeance of the Mighty Ruler of Nations."

More Distress in Haiti.—At the last accounts there was an insurrection in the southern part of the island.—Four or five thousand men were under arms, and demanded a change of government. Business was generally suspended. The Evening Post says: "The last report represents the whole island to be in a state of civil war. It will be a bloody and brutal affair, whether the Government or the insurgents prevail."

Great Flood—*Loss of Life.*—We learn from the New Orleans Picayune that there was a most extraordinary flood in the Brazos and Colorado rivers lately. Many lives were lost, great quantities of cattle and other property.

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* In the Greek version rendered Love.

SOUTH AMERICA.—At the last date, Nov. 29th, from Guiaquil, in Columbia, fever was raging there, and the population of the city, which in healthy times was *twenty thousand*, HAD DIMINISHED TO FOUR THOUSAND. Most of them have fled to the neighboring cities.

SPAIN.—There has been a revolt at Barcelona, which was put down by the bayonet. Its suppression was attended by great distress to the inhabitants. The regent, Espartero, tramples on the people, who hate and fear his power. The people of Barcelona were taxed to pay the cost of reducing them to subjection. On the 26th of January, the General, knowing how much the people were irritated, issued an order denouncing death against every individual who, by speeches, writings, or songs, should excite the people to revolt. Still the agitation continued to increase. When the last day fixed for completing the tax had arrived, little more than one-third of it had been collected. The last news from there says:

"The Barcelonese will not, or cannot, pay the fine imposed upon them to pay for the expenses of their late rebellion, and the military have, in consequence, been quartered in the houses of the citizens. The conduct of General Seoane—his severity in exacting the contributions—his quartering the soldiery on all the principal inhabitants—his putting down the freedom of discussion in the press, and throwing the writers into prison, and suppressing three journals—this system of severity is producing its fruits, and another revolt, not less formidable and bloody, may be anticipated. Indeed, rumors were current in Paris, that serious disturbances had made their appearance at Barcelona, but they do not appear to be well founded. The city was in a state of the greatest fermentation. Secret meetings were being held, and all the preliminaries for another revolt were apparent."

"EGYPT.—A murrain has carried off 200,000 cattle in Egypt. From Syria, we hear that the Maronites have deserted the Druses, and joined the Turks. The Druses have been routed in a pitched battle. Several of their chiefs sought for shelter from the Haouran tribes, who, to revenge an old quarrel, delivered them up to the Turks, in whose custody they now remain."

CHINA.—The poor Chinese seem to be so effectually humbled, that the news from them says all is quiet. The English, having gained an important position in their territory, are now bringing away the dollars, in shiploads, to pay the expenses of a war waged against them for spurning intoxicating opium. This ill-gotten money will not benefit the English. The London merchants are sadly disappointed that the return of peace does not revive their trade. The commercial news from India and China is "MOST UNSATISFACTORY," as the papers say.

"Sales in any part of India are made with EXTREME DIFFICULTY. The most unwelcome intelligence relates to China. It was hoped that the establishment of a *well ascertained understanding* between Great Britain and that country would afford an extended amount of employment, and a ready market for manufactured goods. Unfortunately the commodities which our manufactures and shippers could supply have been shipped in such reckless haste and in such large quantities that *the market is already overstocked*."

Thus, having cast our eyes round the world, we find the people oppressed, rulers perplexed, merchants embarrassed and disappointed, laborers ground down to the dust, while the rich are ruining themselves and their children by luxury, idleness and intemperance.

Surely man has marred the fair face of God's beautiful world, and the time has come for Him to set up his own just and peaceful government, and "destroy them that corrupt the earth," consuming the sinners out of it, and dashing to atoms the governments which "*break in pieces and* BRUISE."

THE GREAT EARTHQUAKE OF FEB. 8th.

At the thickly-settled and wealthy island of Antigua, at sixteen minutes before eleven, in the morning, the inhabitants were thrown into a state of alarm and dismay, by the most desolating calamity that has been experienced in this portion of the globe—unparalleled in its severity—extremely protracted in its duration—and very destructive in its effects, having, in less than three minutes, laid prostrate or otherwise seriously damaged almost every windmill, steam engine, and every set of sugar works on the island, rendering useless almost every church and chapel, as the few that are left standing are so seriously rent and injured as to be unsafe, even as a temporary shelter, and therefore dangerous in the extreme for public worship.

The loss of property is supposed to amount to several millions of pounds. The canes in the fields must be sacrificed for want of mills to grind them, and there is said to be scarcely a building on the island left uninjured. The catastrophe was preceded by a rise of the tide to a height of four feet above the usual flow. At English Harbor, Antigua, a high hill overlooking the harbor was thrown into it by the shock, filling it up.—It was not known that any islands were sunk, as has been reported by vessels elsewhere. So wonderful was the preservation of life, that only ten deaths from the earthquake have been reported in Antigua; but in a neighboring island, it was far otherwise.

At Point a Petre, in Guadaloupe, the buildings being all thrown down by the shock, the terrified inhabitants rushed into the public square for safety. *Two thousand* of them had just reached it, when the earth opened beneath their feet and swallowed them all. *No less than eight thousand lives were lost.* Directly after the earthquake, a fire broke out among the ruins, which burnt five days and completed the work of destruction. The American consul was shockingly injured, and died soon after he had been taken on board the American brig Lively. Martial law was proclaimed immediately after the disaster, and all vessels searched for stolen property. The American cargoes that had been landed were totally destroyed. A W. I. paper, of the 16th, says that the bodies of 4,000 had been dug out of the ruins and taken out to sea, to prevent a pestilence. Of 800 soldiers forming the regiment quartered there, only forty survived. The massive fortifications were a heap of ruins, and the mouth of the harbor was completely choked up by rocks forced from the bottom of the sea. It was feared that the vessels in port would never be got out.

At Nevis and St. Bartholomew's, the earth opened, and water of a sulphurous smell issued from the crevices.

At St. Bartholomew's, the church and several other buildings were thrown down, and the earth opened in the centre of a street to the width of a foot, the fissure extending six hundred yards in length.

A paper at Antigua says:

"We have just learned that the Griffon has arrived with intelligence from Montserrat, the inhabitants of which island have suffered in proportion with ourselves."

When last seen, the island was enveloped in a dense cloud of smoke and dust. The sea around was violently agitated.

The captain of the Griffon reports that he saw a volcano at Guadaloupe, issuing thick and successive volumes of flame. We may, therefore, reasonably conclude that the awful calamity originated in the eruption from the subterranean volcano.

A letter from St. Thomas, dated Feb. 13, published in the Herald, says:

"On the morning of the 8th, at 35 minutes past ten o'clock, a tremendous shock was felt, which continued for full two minutes, causing the houses to rock about like a boat at sea, accompanied by a hollow, grating sound, as if an immense steam boiler was blowing off steam in the bowels of the earth, and which made the blood in one's veins cease circulating. It, however, caused but little damage, although the shock was of such long continuance, merely cracking some of the houses. It was really distressing to hear the cries of the women and children flying from their homes into the street, some running to and fro frantic with fright, and others kneeling in the streets supplicating the Most High for mercy in their hour of need. It was some time before they recovered sufficiently to have the courage to enter their deserted homes. The only lives lost were by fright. Two or three women, one of whom was confined to a sick bed, died from the effects of the shock on their nervous system. It was felt very sensibly on board the vessels in the harbor, and a vessel from New York, bound to this port, was so sensibly affected in lat. 20 deg. 40 m. north, long. 63 deg. west, some 300 miles from this, that they supposed she had struck something, and the captain never found out the cause until he arrived here, and heard of the earthquake.

"At Point a Petre, Guadaloupe, the shock was felt at almost the same time as here, but with more dreadful effect. In a few seconds, all the houses built of stone or bricks were prostrated and levelled to the earth, leaving only a few wooden buildings standing, when flames burst out from the earth, destroying every thing that was left, and roasting the poor, suffering, maimed wretches in the ruins who were unable to help themselves. All the houses and outworks of the surrounding plantations were destroyed, and the city and country present nothing but a heap of ruins. It is estimated that 10,000 persons lost their lives, from two to 3,000 more maimed and dying, and the rest of the poor wretches, almost crazed, are wandering about among the ruins, half famished with hunger and thirst, and almost naked, as they have given part of their garments to bind up the wounds of the poor unfortunate. There is a French ship employed in carrying the wounded to Basse Terre, which has suffered but little in comparison to the Point, the population of which was estimated at 20,000 souls. Many who were blessed with health, wealth, and happiness a few days ago, are now beggared and wretched—their all destroyed—their wives, children, and relations swept away from them in a few moments—leaving them houseless, friendless, and alone—wanderers in a living desert. The agony of the moment I can well conceive. There are several vessels loading here, at present, with provisions, bound for the unfortunate city, which, it is said, presents a picture too difficult to paint, and suffering too horrible to conceive. At Nevis, the houses are all destroyed, and the earth open in several places. Montserrat has suffered much. Most of the Windward Islands have suffered. As yet it is impossible to ascertain the extent of this melancholy event. A bloody page in the history of these islands, and which will be long remembered by the sorrow-stricken survivors."

A letter from St. Thomas, dated, Feb. 14, says that at Antigua, from thirty to forty lives are lost. The Governor of Antigua despatched a vessel of war to the neighboring islands, to ascertain the extent of damage sustained, and on her return, reported that the islands of Montserrat, St. Christopher's, and Nevis were in ruins, attended with a dreadful loss of life.

FAITH.

Yes, He will come, though Pharisee,
And learned doctors disagree;
Though many wise and great oppose,
And fearless rally with his foes.

For it hath ever pleased the Lord
That such should stumble at his Word;
While babes and humble souls receive
His Spirit's teachings, and believe.

Then fear not; He will surely come,
And take his waiting servants home;
While those who hope his long delay,
Unwilling, SHALL BELIEVE that day.

Then heed them not, though now awhile
The wavering soul they would beguile;
But closer to the Scriptures cling,
From which alone TRUE FAITH can spring.

The BIBLE, now what glories shine
In its unvarnished truths divine!
Though long in sackcloth shades concealed,
Its myst'ries are at length unsealed.

And we rejoice, with joy untold,
To see its latest signs unfold;
For now we KNOW the summons near,
And hail the glorious Advent here.

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THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, MARCH 24, 1843. Nos. 9 & 10.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

PROPHECY AND THE JEWS.—Don't fail of reading this excellent article on page 78. It contains a view eminently scriptural, and we think we have irresistible evidence for believing that it is the view which has been held by mauy pious men from the days of the apostles till now. We shall publish more by the same author soon, the Lord permitting.

ATTENDANCE OF ROMANISTS AT MASS.—Since the articles on page 79 were on the press, we have opened the Popish paper in this city, which contains a statement from the Boston Pilot, that fourteen thousand persons attend mass in the Catholic churches in that city on the Sabbath, which is nearly as many as at all the other churches in the city.

A QUESTION.—A correspondent asks, if Mr. Miller founds his belief on the Scriptures, or proposes to have a new revelation. O that we could reply in a voice that would reach the ears of all living.

THE BIBLE IS HIS ONLY GUIDE. It has led others, besides Mr. Miller, to the same conclusion. He acts in harmony with multitudes who do not think with him on all points, because they do not understand the Bible as he does. We are not followers of men, but of the word of the Lord. Search the Scriptures.

BOOKS.—We have a great variety of valuable tracts, pamphlets and books on hand.

The following have just been received:—"THE NEW HEAVENS AND THE NEW EARTH," and "The Marriage Supper of the Lamb," constitute No. 30, of the Second Advent Library.—Price 12 1-2 cents. "Prophecies of Christ's First and Second Advent," and "Daniel's Vision Harmonized and Explained," constitute No. 29.—Price 18¾ cents. They are two valuable pamphlets, written by Br. N. Hervey.

"EXPOSITION OF THE 24th OF MATTHEW; in which it is shown to be a Historical Prophecy extending to the end of time, and literally fulfilled." This is the title of No. 26 of the Library. By S. Bliss.

"MILLER'S LECTURES in a cheap form. The thirteen most important lectures are printed in newspaper form, in 32 pages, together with Objections Reversed, &c. Price only 12 1-2 cts.

"THE LATTER DAY WITNESS, Devoted especially to the Refutation of Millerism." This is the title of a new paper just started in Boston. The editor bears the following testimony to the character of his fellow-laborers:

"At the very threshold of our enterprise, we protest against the course pursued by many in relation to Mr. Miller and his adherents. We protest against the numerous falsehoods uttered against them, the unchristian ridicule cast upon them, and the absolute abuse that is sometimes applied to them. The Miller people, many of them, are far better men than those who treat them in this manner."

LECTURES.

Brother Hervey is now lecturing at the corner of Catharine and Madison streets Bro. Caldwell is also lecturing in this city and vicinity. Prof. Whiting lectures this evening in Brooklyn.

Bro. Jacobs continues a protracted meeting in Attorney street; many souls have been converted there.—Brethren Himes and Miller are at Albany.

CHRONOLOGY.—The last Christian Reflector publishes a Chronological Table, prepared by that excellent Baptist clergyman who emancipated all his slaves, William Henry Brisbane. At its close, he says: "I have made my examinations with great care." The Table makes the world **6,000** years old in **1843.**

CORRESPONDENTS who expect answers will please write *short* and *be patient.* We intend to answer several of them next week.

Faith of the Church in Scotland.

A few weeks ago, the Evangelist and Observer were graced with a sermon from Dr. Chalmers, which was preached at the great convocation of the Scotch Presbyterian ministers, of whom he is universally esteemed the most influential. The Scotch Church is now in great trouble in consequence of its connection with one of the kingdoms which will "break in pieces and BRUISE" till Christ comes. There is now a violent struggle, in which we trust the Church will conquer through suffering. Let the state keep the power and the purse. Let the Church retain its purity with poverty.

The contest arose in consequence of the attempt of the civil power to *force* a minister upon a parish where the whole population were averse to receiving him. The General Assembly at first endeavored to procure the peaceable abolition of patronage. The civil courts and the British ministry resisted their efforts. More than half the clergy, with Dr. Chalmers at their head, have recently signed a pledge to separate from the establishment, and have notified the government of their intentions. The people sustain them cordially.

The Presbyterian Review published at Edinburgh, is the organ of this body. From the January number, a friend has just transcribed the following:

"The convocation looked at these things full in the face. They realized the likelihood that the persecuting arm which drives them forth of the establishment would still pursue them. Nay, they did not hesitate to express a fear, that until a BETTER DISPENSATION dawn, the persecution which has now begun will not cease. JESUS himself, only, will bring it to an end AT HIS COMING."

Thus it seems a body who are among the most learned and pious ministers now living, agree with us in the most important article of our belief, that there is to be no millennium before Christ's coming, and of course that his personal coming is the *next* great *event* to be looked for. Who could imagine that the Presbyterian professors and editors in this country would be sneering at the doctrine, and talk about "*the first of April,*" as Prof. Stuart and the editor of the Observer have recently done, as much as to say the belief in Christ's near coming is held only by *April fools.*

BRO. STARKWEATHER'S NARRATIVE.

The writer of the following is well known as a preacher of righteousness, and his Narrative and Scripture references will be read with deep interest, presenting a luminous path for seekers of the truth.

IT is often sneeringly said, respecting many of those who have been led to believe in the pre-millennial advent of Christ in 1843, that they have "*prayed themselves* into this belief," without the proper exercise of their reason; while others are confident that if the doctrine were true, our educated ministers and theological professors would certainly have ascertained it. I have, therefore, thought it might be of service to those who are particularly interested in the subject, to give a brief statement of facts pertaining to my own conversion to this belief, accompanied with some suggestions and references which may aid serious inquirers in their search after the truth.

In Nov., 1840, I was brought, through the abounding grace of God, into the state of mind designated by the Apostle Paul in the following language: "There is, therefore, now no condemnation to them who are in Christ Jesus, FOR the law of the Spirit of life in Christ Jesus hath made me *free from the law of sin* and death; FOR what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us.*" "Being *made free from sin,* you have your fruit unto holiness."—"Thanks be unto God, who always causeth us to triumph in Christ." On account of my possessing and professing such a state of mind, I was, as a matter of course, regarded with suspicion and treated with neglect, and my name was cast out as evil by many who had before spoken of me, and treated me as a worthy brother in the Lord. But I was made to realize in my own experience what the apostle meant when he said, "I am *filled with comfort,* I am *exceedingly joyful* in all tribulation."—"None of these things move me,"—and what the Saviour meant when he said, "Blessed are ye when men shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake.—Rejoice ye in that day, and leap for joy."

In the month of January, I was, for the first time, led to read Miller's Lectures, and several other publications on the second coming of Christ. Such was then my state of mind, that I could feel no opposition to these nor to any other religious opinions which were entertained by devoted Christians; nor have I ever, since that time, had it in my heart to speak of those who embraced these views in such a way as to grieve or offend one of "Christ's little ones," for I felt that it were better that a millstone were hanged about my neck, and that I were drowned in the depth of the sea. But still I could see no reason or consistency in such views of the Bible as Miller and others entertained, in relation to this subject; and as I had been led practically to adopt the anti-Protestant sentiment advocated by Prof. Stuart, under whose instruction I studied for the ministry, that the books of Daniel and Revelation cannot be accurately interpreted by those who are unacquainted with the original languages, [see Biblical Repository of 1835, p. 62. Also Hints on Interpretation of Prophecy, p. 44.] I thought it not strange that such men as Miller should entertain such irrational and inconsistent views of the prophetic Scriptures.

During the two past years since that time, I have attended much to the study of the prophecies in what I have reason to believe is the ordinary way, i. e., I have read Newton, and Faber, and Smith, and Campbell, and Edwards; and in connection with them I have read the Bible, always feeling, however, that it would be presumption in me to suppose that I could understand the prophecies without the aid of some one of these distinguished expositors, and that it would be next to sacrilege to question the correctness of their views respecting a temporal millennium. My mind, however, was often perplexed with the disagreement of these writers among themselves, and with the impossibility of explaining many passages of Scripture in accordance with the views of either of them.

When Prof. Cowles began to write on the prophecies in the Oberlin Evangelist, advocating a temporal millennium, I was cheered with the hope and expectation of having all my difficulties and perplexities removed. Accordingly, I read all his communications carefully, and with deep interest. Although his views appeared more consistent in some respects than those of other writers, except Pres. Edwards, with whom he appeared very nearly to agree, still many important prophecies remained uninterpreted, nor could I see any rational and consistent method of explaining them in accordance with his views. I was still, however, very confident that they might and must be explained consistently with the idea of a temporal millennium, and that I should be able so to explain them when I should have the requisite time and "helps" for that purpose.

During the last summer, I have listened to several lectures and read various publications from those who believe in the second coming of Christ in A. D. 1843. But their views appeared to me more and more inconsistent and irrational—so much so, that when at the Second Advent Camp Meeting in Taunton, in September, I felt constrained to join with Bro. Hawley, of New Bedford, in attempting to expose what appeared to me to be their absurdities, but which I now see were absurdities to me for the same reason that to go in a certain direction, in a large city or in a strange country, in order to reach a particular place of destination, appears absurd to one who has unconsciously lost the points of compass. The whole difficulty was in myself, in my long established belief, the correctness of which I had never thought of questioning, that the future heaven of the saints was to be somewhere in the regions of space above us, and that there would be a temporal millennium before this state of our probation should close.

From the Taunton Camp Meeting, Bro. Hawley went with me to the place in which I was then laboring, to aid in a protracted meeting.—There, our labors in the meeting occupying only the afternoon and evening of each day, we proposed to devote each forenoon to the study of the Scriptures, without note or comment, with a view to ascertain more satisfactorily their import in relation to the subjects discussed by the Millerites; for although their views appeared to us both to be very inconsistent and absurd, yet we were unprepared to show, as we felt we might and ought to do, what the Scriptures did teach on these subjects. I never so fully realized, and so deeply felt, as I did at that time, that with the Holy Spirit promised to guide us into all truth, I might understand the Scriptures for myself, without any reference to the opinions of commentators or expositors; and, having no other book but the Bible then within our reach, after expressing to each other our feelings respecting the promise of the Spirit to guide us into all truth, we bowed together before God, and as to myself, with a confidence of being guided into the truth which I had never before felt. I must also say that this was the first time I ever attempted to search the Scriptures for myself, without note or comment, and without any reference to what others had thought or written, to ascertain their true import in relation to this subject. After spending a season in fervent prayer, we commenced our examination, comparing Scripture with Scripture, first, with reference to the location of the future residence of the saints, and then with reference to the *pre* or *post* millennial advent of Christ, both expecting to be more convinced that the Millerites were deluded in relation to these points, yet willing to admit and to defend whatever we should find to be truth. We had not spent more than six hours in our examination before we were led to see, beyond our ability as honest christians to doubt, that the saints are to reign with Christ *forever* ON THE EARTH—that *this earth*, when the works of the devil in it and upon it are burned up, will become the "new earth" which we according to his promise, are to look for as the everlasting habitation of the righteous—and that the second coming of Christ will be before any such millennium can occur, as we had been taught to expect. In coming to these conclusions, I was peculiarly startled to find that I was being led so far into Millerism; and I was strongly tempted by that consideration, and by others associated with it, to shrink back and to question the soundness of these conclusions.—But on reviewing again and again the ground which we had passed over, I felt impelled to submit so far to be called henceforth a *Millerite*; and being willing thus to submit to the truth, I was filled with inexpressible peace and joy—the same in kind, though superior in degree, that I had experienced in yielding my heart to the doctrines of regeneration and sanctification.

I now found myself in an entirely new point of observation respecting the prophecies—a point from which I saw such harmony, and beauty, and glory in the Bible, and especially in the prophecies, as I never saw before. It was like surveying a large city from the top of some commanding eminence, after having travelled over it for some months in vain, with a view of becoming acquainted with the true direction and relative position of its numerous streets, wharves, and public buildings.

The conviction is irresistible and immediate, that, from that position, you can, in due time, gain a correct idea of the situation of each in reference to every other point and every other object.

We now pursued our examination of the Scriptures with unspeakable satisfaction and delight, with reference to the nature of Christ's kingdom, the relative period of its establishment, the land of promise, and the restoration of the true Israel to this their own promised inheritance, together with all the departed saints who are "heirs with us of the same promise."

In this examination we did not attend particularly to the visions of Daniel, supposing that we could better understand these after we should have ascertained the import of the Bible in relation to this subject. On this account, our time being limited, we did not then become satisfied respecting the time of Christ's coming. In other words, we were not yet convinced that this world's probationary state would be closed up by the coming of Christ in A. D. 1843. But after having such an experience of the faithfulness of God in so far guiding me by his Spirit to a knowledge of the truth, I felt assured that I should be made to understand the historical prophecies of Daniel and John, including the times and seasons therein specified, whenever I should investigate them as I had done other parts of the Bible, with reference to those points which had now become so delightfully plain and intelligible to my apprehension. Respecting the prophetic periods as specified by Moses, and Daniel, and John, I was not so readily satisfied on account of the dust that had been thrown into my eyes by what Professor Cowles had written, for the purpose of showing that a day in prophecy is never to be reckoned as a year. But after a careful and prayerful investigation of the subject, with particular attention to the various historical events which might be supposed to be a fulfilment of these prophecies as it respects the periods specified, my mind was set perfectly and delightfully at rest on this subject. Admitting that Prof. Cowles' opinion of the passages to which he referred in Numbers, and other literal historical translations, is correct, I could see no reason why they should be made a rule for interpreting the prophetic periods found among the symbolical predictions of Daniel and John; while it became perfectly plain by a comparison of historical events, that a day in these prophecies was intended to be understood as representing a year—a week, seven years—a month, thirty years—and a year, 360 years; and that they had thus been in every case exactly fulfilled, except the ending of those periods which bring us down to the coming of the Lord.

When I had become satisfied of this, I could not, of course, avoid the conclusion that in the year 1843, Christ would come in the clouds of heaven to raise the righteous dead, to change the righteous living, and to destroy all the wicked, with all the works of the devil, and to set up here his everlasting, glorified kingdom, and in yielding my heart to this truth, that peace which passeth all understanding, and which had for some time been flowing like a river through my soul, swelled to almost an ecstacy of joy. It was that joy of the Lord by which he strengthens the hearts of all those who teachably and humbly wait upon him, and by it my strength has been daily renewed till the present time. Yes, blessed be his precious and holy name, "Jesus has been with me, and he still is with me, and he says he will be with me to the end." Glory, GLORY in the highest strains, to Him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

And here I must testify that I have never come to the knowledge of any truth, the evidence of which has continued to accumulate and to brighten from every quarter, filling the soul with unspeakable and perpetual joy, as it does in relation to this subject; and nothing has contributed more to cause this constantly-accumulating evidence to glow with soul-captivating radiance, than the productions of those who have written and spoken against it. In this respect, I have been peculiarly blest in reading Professor Stuart's "Hints on Prophecy," and in hearing President Mahan express his opinions and views; while I have been led most earnestly to desire and pray that these teachers in Israel may be delivered from those habits and influences by which they are so astonishingly blinded to the truth on this subject, and may cease to join with the slumbering virgins, and with the wicked of every description, in saying, " My Lord delayeth his coming."

In closing this narrative, I feel it my duty to advert to a remark which is sometimes made, and which is adapted, if not designed, to perpetuate the ignorance of such as choose not to search the Scriptures for themselves on this subject. It is said that " the most if not all of the educated ministers who are believing in the coming of the Lord this year, are those who had previously been proscribed or jealously slighted by their brethren as heretical in their opinions " Now so far as there is any truth in this remark, it amounts to this—that these ministers had previously been willing to submit to the reproach or persecution which every minister of the so-called " standing order" must unavoidably endure, however holy and useful he may be, who dares to entertain and express any opinions respecting the truths of the Bible, not by their brethren deemed orthodox. Here let it be remembered, that in enlightening and guiding men, the Spirit of God acts in accordance with the established laws of their minds, while none have the *promise* of being guided into the truth except such as do the will of the Lord *at all hazards*. Such ministers as are here referred to, then, are the only ones who can reasonably be expected to be guided into the truth.

Here, probably, will be found one of the principal reasons why so few liberally educated ministers have yet been led to apprehend and preach the truth on this subject. They know that if they should avow their belief in the premillennial advent of Christ in 1843, they would at once be proscribed by their brethren as heretical in their views, or sneered at as foolish, fanatical " *Millerites* ;" and that the probable result would be to deprive them and their families of a comfortable subsistence. And while men are influenced at all by such considerations, it is both unreasonable and unscriptural to expect that they will be guided to a knowledge of the truth.

In view of what I have now stated respecting my conversion to the truth pertaining to the subject, the reader must be prepared to credit my sincerity, and my sanity also, if he knows anything of Christian experience, when I affirm that *I can no more reasonably or safely doubt that Christ will come to close up the scene of this world's probation during this year, than I can doubt that the doctrine of regeneration is a doctrine of the Bible.* I find it as clearly taught there, and have had, and do have daily, the same sealing witness of its truth on my own heart, while the preaching of it, in almost every place, is attended with the same converting and sanctifying power.

JOHN STARKWEATHER.

Boston, Jan., 1843.

SUGGESTIONS AND REFERENCES.

Does the reader now inquire, How can *I* ascertain, so as to be perfectly satisfied that these views of the subject are in accordance with the word of God?

In answering this inquiry, let me submit to your serious consideration and careful examination the following suggestions and references:

1. *If the end of all things* IS *so near at hand, it is unspeakably desirable and important that you should* KNOW *it.*

Every individual instinctively and necessarily feels it to be so, on his own account and on account of others with whom he is connected, and over whom he may exert an influence. And does not the fact that God has so constituted us afford good and sufficient reason for supposing that he would furnish us, in some way, with information so desirable and important? In accordance with this reasonable expectation, God gave information of the destruction of the old world 120 years before it came; and seven days before, the *very day* when its destruction was to commence was expressly made known. Gen. 6 : 3, 7 : 4.

2. *Do not suppose that these views cannot be in accordance with the word of God, because they are, in some respects, different from those which were entertained by intelligent and pious men in former times.*

You will find that the great majority of the intelligent and pious of former times, until the days of Dr. Whitby, who died in A. D. 1727, believed in the pre-millennial advent of Christ. Yet the time of his appearing, and many of the circumstances and events connected with the setting up of his kingdom, were not understood by them as they are now being apprehended, and for the obvious reason that these are the very things referred to in Dan. 12 : 4, 9, where it is said, " The words are closed up and sealed till the time of the end." " Shut up the words and seal the book, even to the time of the end."

3. *Believe with unwavering confidence that " at the time of the end,"* i. e. *just before the Lord comes, the truth in regard to the time of his coming, together with the circumstances and events connected with the setting up of his kingdom,* MAY BE UNDERSTOOD.

It is indeed said, " Of that day and hour knoweth no man ; no, not the angels which are in heaven, neither the Son, but the Father ;" but we are no where told that no man ever *shall* know *the year* during which Christ will come If *this* passage is to be so understood, it makes it equally true that the Son of God himself will not know when he is to come to judge the world, till he gets here. But the passage merely affirms that the *day* and *hour* was, *at that time*, known only to the Father." But the same divine Teacher has said, in Matt. 24 : 33—" When ye shall see all these things, [that is, the signs which he had just specified,] *know* that it is near, even at the doors ;" and in Dan. 12 : 10. that at the time of the end, " the wise *shall* understand." Besides, what a reflection upon the character of God must it be, to suppose that in a professed *revelation* of future events, the definite and specified periods contained in it, which evidently relate to the time of Christ's coming, are never to be understood.

It is also said, in Acts 1 : 7, " It is not for you to know the times or the seasons which the Father hath put in his own power." But in the next verse it is said, " Ye shall *receive power* after that the Holy Ghost is come upon you, and ye shall be witnesses unto me"—witnesses of what the Holy Spirit is promised to do.—And what is he promised to do? Why, " he shall guide you into all truth, and teach you all things, and show you things to come." John 14 : 26, and 16 : 13. Of course, at the time of the end, he will enable the wise to understand the words of Daniel, including those prophetic numbers and periods which close with the coming of Christ, and the resurrection of the dead.

4. *Carefully notice the predicted signs which show that the time of the end has now come, when this subject may be understood.*

See how strikingly Dan. 12: 4, last clause, and verse 10, are now being fulfilled. Read also Matt. 24 : 29—31, and then, if possible, obtain an interview with some individual who witnessed the darkening of the sun on May 19, 1780, and the thick, fearful darkness of the succeeding night, notwithstanding the moon was then full orbed in the midst of the heavens. Gain an interview also, if possible, with one who witnessed the shower of stars that fell to the earth on the night of Nov. 13, 1833 ; and remember that just such a phenomenon is described as having occurred on the night of Nov. 12, 1779, and visible from South America to Germany and Greenland. Ask yourself what phenomena can be expected to fulfil these predictions, if these have not done it. Notice also the striking fulfilment of Luke 21 : 25, 26, 28, 29—32. 2 Tim. 3 : 1—9, and 2 Pet. 3 : 3—6. Then read Nahum 2 ; 3, 4, in connection with chap. 1 : 15, and as you think of our railroad cars, remember that according to the prophecy, it is the " day of God's preparation" " utterly to cut off the wicked." Read also Isa. 2 : 1—5, together with Micah 4 : 1—5, which tell us what " many people" will say in the " last days," when Christianity is extolled by the nations ; and then notice in the verses immediately following in Micah 4 : 6, what God says he will do in that day, when these ideas of a temporal millennium are so prevalent among the people. See also what follows in Isa. 2 : 6—22.

5. *Do not admit that any views which you have ever heard expressed on this subject are correct, without an independent examination of the Scriptures for yourself, to see whether these things are so.*

You will not, of course believe, that *our* expositions of the Bible are correct, until you have diligently and prayerfully, and satisfactorily, examined for yourself. And to induce and guide to such an examination is the sole object of these pages. And that you cannot *safely* adopt the views of other expositors, will become evident when you consider that scarcely any two of them can be found to agree in their views of even the most important points pertaining to this subject. One of the most learned and consistent among them, Prof. Bush, of the N. Y. University, so interprets the Bible as to affirm that the millennium is already past. Prof. Stuart, of Andover, and others, undertake to show that nearly the whole of the prophecies in the books of Daniel and Revelation, were fulfilled several centuries ago, in accordance with the opinion of Josephus, an interested carnal Jew, and of Rollin, a bigoted Roman Catholic, who lived *before* the "time of the end," when the words were "closed up and sealed." It should be observed, however, and this is expressly admitted by Prof. Stuart, that the "great mass of interpreters," since the time of the end commenced, both in England and America, have been agreed, as we are, in understanding the days designated in the books of Daniel and Revelation, as the representatives or symbols of years ; while many who now oppose the doctrine of Christ's coming in 1843, entirely disregard their expositions, and adopt that of Josephus and Rollin. It is particularly noticeable also, that almost every individual who undertakes to oppose this doctrine, is ready to admit and Prof. Stuart himself, with many others, has affirmed, that he "*does not know* that Christ will not come this year." It is evidently unsafe, then, to confide in the opinion of any religious teacher on this subject, however learned or pious he may have appeared to be. Besides, you should remember that you are required to search and understand the scriptures for yourself, in respect to the views you entertain of their import.

6. *Believe that you* MAY, *and expect that you* WILL, *by pursuing the right course, very soon ascertain what the Holy Spirit designed to communicate in relation to every important point connected with this subject.*

You may be told that it is presumption in *you* to think of understanding the prophecies, unless you are able to read the scriptures in the original languages, and have studied books which treat of the proper principles of interpretation. But be not deceived by such anti Protestant, and anti-scriptural sentiments. Remember that the Bible was originally written for the common people, to be understood by the common people, by just that method of studying it which it is possible and natural for them to pursue. When it can be proved, in opposition to the united testimony of all the most competent judges who have lived during the two past centuries, that our present translation of the Bible is not in all essential particulars correct, then, and not till then, may you admit that none but learned men and theological professors can gain a correct understanding of the scriptures. And do not suppose that you cannot, *in a very little time*, ascertain the truth, pertaining to this subject. By observing the directions here given, with the references appended to them, or with a good Concordance, *twenty-four hours*' time, will be amply sufficient to become perfectly satisfied respecting the main points of inquiry.

7. *But that you may be sure of being guided by the Spirit in searching for truth, you must be in a state of entire consecration to God.*

Let all your powers be completely submitted to the guidance of the Holy Ghost, in promoting Jehovah's interests, having no will and no interests of your own, of any sort, to consult or to think of, in admitting and avowing the truth. The simple, honest, cheerful language of your heart must be, "Lord, what will thou have me to believe and do ?" while you are so satisfied with the service and the favor of God, that you will count it all joy should you be made a partaker of Christ's sufferings, in having your name cast out, as evil and deluded, by all the wise, and learned, and reputedly pious, in the church and out of it. Without this state of mind you have no promise of being guided by the Spirit to the knowledge of any truth contained in the Bible ; and without it you will be very unlikely to apprehend the truth in relation to *this* subject, which summons you directly, as it were, before the tribunal, and into the immediate presence of that God, who says, "Without holiness no man shall see the Lord." You may expect to find it emphatically true here, that "If thine eye be evil thy whole body shall be full of darkness," as it evidently is with the vast majority of professors and ministers of religion, at the present time ; for they know, and are constantly affirming, that they always come short of perfect obedience, and this is the same as to say that they are all the time sinning against God. while those only who "*do the will of the Lord*," have the promise that they shall "know of the doctrine whether it be of God."

Come, then, immediately to Jesus, with the spirit of entire consecration, confiding implicitly in him, as your "wisdom, and righteousness, and sanctification and redemption ;" expecting that as your "Horn of Salvation," he will "perform this mercy promised, that you. being delivered from your enemies, may serve him without fear, in holiness and righteousness before him all the days of your life." And be not stumbled should you find some individuals professing to be in a state of entire consecration, who do not believe in the pre-millennial advent of Christ in 1843. It is, doubtless, yet to be determined in the case of many such persons, whether they are *entirely* consecrated to God, so as to be wholly uninfluenced by any worldly and selfish considerations. It is evident, also, from my own experience, as already related, that persons who have the witness in themselves that they are altogether right in the sight of God, may long be deterred from gaining a correct knowledge of the truth on this subject, by certain early imbibed, and long cherished, though erroneous opinions, and methods of interpreting scripture. Many such persons, especially ministers, and theological professors, will undoubtedly be left under some such influences, to remain in ignorance respecting the time of Christ's coming, till very near the day of his appearing ; that the wisdom of God may be more conspicuously manifested, as it was at his first appearing, and as it is now being manifested in every part of the land, in causing the "foolish things of the world to confound the wise, and things that are not, to bring to nought things that are."

8. *Having consecrated yourself entirely to God, begin immediately to search the scriptures without note or comment*, comparing spiritual things with spiritual, relying with expecting confidence on the teachings of the Holy Ghost, and determined to continue your search till you are satisfied that you have gained the precise views of this whole subject, which God intended we should entertain.

Let all the passages pertaining to each point of inquiry, be brought together and compared remembering that only that view is correct, with which all these passages, or the greater number of them, can most easily and naturally be made to harmonize.

1. *In respect to the future everlasting abode of the saints with Christ in his kingdom.* Consult and compare all the passages here referred to, noticing particularly the nature of the promise made to Abraham. Has the promise ever yet been fulfilled to him ? and, who are heirs with him to this promised inheritance ?

Gen. 12 : 6, 7 ; 15 : 14, 15, 18 ; 17 : 8 ; 26 : 3, 4 : 28 : 13, 14. Compare Rom. 4 : 13—16 ; Gal. 3 : 16, 17, 18. Also Acts 7 : 5, and Heb. 11 : 8, 9, 13, 39, 40.

Is Christ now on his own proper throne where he is to sit and reign forever ? Math. 11 : 27 ; 28 : 18 ; John 3 : 35 ; Eph 1 : 20, 21, 22 ; Ps. 110 : 1 ; Heb. 1 : 3, 13 ; compare 1 Cor. 15 : 24—28 ; Rev 3 : 21. Also Ps. 132 : 11, 13, 14 ; Luke 1 : 32, 33 ; Isa. 9 : 6. 7 ; 24 : 23 ; Ps. 2 : 6, Then see Rev. 5 : 10 ; Ps. 37 : 11 ; Math. 5 : 5 ; Ps. 37 : 29 ; Dan. 7 : 27; Rev. 11 : 15.

2. *Is "the Kingdom of God," "the Kingdom of Heaven," or "the Kingdom of Christ," so often spoken of by the sacred writers, already set up, or is it yet to be established?* Consider what "common people," for whom the Bible was written generally understand by a kingdom. Can they conceive of two kingdoms existing on the same territory at the same time ? Then notice that John the Baptist, Christ, and his Apostles, all speak of "the kingdom of God" as something which their hearers, the Jews, had often heard of. But how could they have known anything about it unless "the kingdom" thus spoken of, were the same as that spoken of by Daniel, and alluded to by the rest of the prophets, where they refer to the future throne and reign of the Messiah ?

Was this kingdom set up in the days of Christ ? Math. 3 ; 2 ; 4 : 17 ; 10 : 7 ; 12 : 32 , Luke 22 : 29 ; 19 : 11—27 ; Acts 1 : 6.

Was the setting up of this kingdom an event still future in the days of the Apostles ? If so, how far future ? With Luke 19 : 11—27, compare Math. 25 : 34 ; John 14 : 2, 3 ; Luke 21 : 21 ; 2 Thess. 1 : 5 ; James 2 : 5 ; Heb. 12 ; 28 ; 2 Pet. 1 : 11 ; 1 Cor. 6 : 9, 10 ; Gal 5 : 21 ; Eph. 5 : 5 ; Math. 13 : 24—30, and 36—43 : Rev. 11 : 15—18 ; 1Cor. 15: 50 ; 2 Tim. 4 : 1 ; Dan. 2: 44 ; 7 : 13, 14, and 20—27. See also and understand 2 Pet. 1 : 16—18, compared with Math. 16 : 28, to 17 : 9. And then Rev. 20 : 4—6, and 21 : 3—4.

But how shall we understand those passages which seem to teach that the kingdom of God is the reign of grace in the heart ? Compare them with those already referred to, especially compare Luke 17 : 21, and Rom. 14 : 17, with John 3 : 3, 5, and ask yourself how we can *enter* INTO that which is *within us* ; and for an illustration of the truth on this subject see 1 Thess. 6 : 7.

3. *Are the Jews, as a distinct people, to be returned to the land of their fathers, before the coming of Christ to raise the dead ? And are they now entitled to any peculiar privileges as a people ?* Here notice particularly the period during which they were to be rejected and scattered, and also who are the true Israel, to whom the promises are made.

1 Kings 9 : 6, 7 ; 2 Kings 17 : 13—23. So much for the tribes of Israel. [Notice the period 742 B. C.] Now for the tribe of Judah, 2 Chron. 33 : 9—11 ; [677 B. C.] Compare Isa. 7 : 8. Since that period they have never been an independent people. See Neh. 9 : 32—37. Kings, however, of the house of David, continued to reign on David's throne in Jerusalem, as tributaries to Assyria and Babylon, until the captivity of Zedekiah, king of Judah, as recorded in 2 Kings 24 : 18—20, and 25 : 1—10. Then the prophecy of Ezekiel began to be fulfilled, Ezek. 21 : 25—27. Compare Deut. 28 : 20, 22, 24, 29, 33, 45, 48, 51, 61 ; Jer. 9 : 16 ; 25 : 8—38, noticing particularly, verses 9, 12, 18, 27. See also Isa. 4 : 8—12 ; Luke 21 : 24 ; Rom. 11 ; 25. But how ought such promises to be understood as are found in Isa. 11 : 11 12 ; Ezek 36 : 24, 28 ; 37 : 21, 22 ; Rom. 11 : 26. See Rom. 9 : 6—8 ; 2 : 28, 29 ; Gal. 6 : 15 ; 4 : 28 ; 3 : 16, 17, 18, 27, 29 ; 2 Cor. 5 : 16 ; Daniel 7 : 18, 27; 9 : 6—8 ; 2 : 28, 29 ; Gal. 6 : 15 ; 4 ; 28; 3 : 16, Ezek. 37.

4. *Is there to be a millennium*, i. e. *a thousand years of universal holiness, on earth, before Christ comes to close up the scene of this world's probation ?*— Is there a single passage in the New Testament which clearly teaches it ? If so, find it. Do you refer to the 20th chapter of Revelation ?— And what does that say about it ? Does it say that the *spirit*, the *faith*, or the *piety*, of the martyrs "lived and reigned" *in the saints* for a thousand years ? See Rev. 20 : 4, last clause. Does it say that the "souls" of *only* the martyrs i. e. "they" the martyrs themselves only, lived and reigned with Christ ? Compare the passage carefully with Rev. 13 : 8 ; compare also verse 5, with 1 Cor. 15 : 21—23 ; Luke 14 : 14 ; 1 Thess. 4 : 16. Is it not clearly implied in verse 6, that *all those persons* who do not have part in the first resurrection, that they may be priests of God, and of Christ, and may reign *with him*, will suffer the second death ?

Is it any where said in this, or in any other chapter in the Bible, that after a millennium of universal holiness, there will be a great apostacy, so great that, as Pres. Edwards has said, "much the greater part of the world will become visibly wicked, and open enemies of Christ ?" Where is there any prediction of such an apostacy, and of the means and agencies by which it is to be brought about, or of events which are to transpire while it is going on, as there is in respect to the apostacy referred to in 2 Thess. 2 : 3—12 ? Is it not manifest (see verses 7, 8,) that Satan will be shut up in his prison till all the wicked, Gog and Magog, are found in the four quarters of the earth, perfectly prepared for the battle to which he will attempt to gather them ? And if Satan had no hand in it, how can they come to such a pitch of wickedness, on the supposition of a great apostacy ? But how came such a multitude of the wicked here, after Christ's reign of a thousand years ? See verse 5.

In reading the 8th verse, notice particularly that it does not say that Satan shall go out to deceive nations *and* to gather them together to battle ; but "he shall go out to deceive them, *to gather them*" &c.. i. e. deceive them in that way.

Respecting a temporal millennium of universal righteousness, before the final coming of Christ, compare Dan. 7 ; 21, 22, 11, 13, 14, 23—27, with 2 Thess. 2 : 8. See also Math. 24 : 14. Does this passage teach that *every human creature* must hear the gospel preached or be converted before the end comes ? Math. 13 : 14—30, 36—42, 49 ; 25 : 1—12 ; 2 Tim. 3 : 12, and 2 : 12. Rom. 8 : 17—23 ; compare 2 Cor. 5 : 2—4. Rev 10 : 7 ; and 11 : 14—18 ; compare Ps. 2 : 9, in connection with 5 : 8. Luke 21 : 24—28. See the bearing of the following passages on this subject, provided that you can find no proof that there will be a great apostacy, on the supposition of a temporal millennium. Jer. 25 : 15—38. Joel 3 : 1—17 ; Zeph. 3 : 8.

In respect to Isa. 2 : 1—5, and Micah 4 : 1—5. See on page 17. In reading other prophecies, which have been so often quoted, as predicting a period of universal righteousness before Christ's final coming, notice very particularly the precise language in which they are expressed throughout, to see whether they *can* all be fulfilled in this old earth. Notice also the passages which precede and follow them, keeping in mind whatever you may already have learned of the nature and location of Christ's future kingdom, and of the time and circumstances of its establishment. Notice also the duration of Christ's reign on the earth when it is once commenced, as specified in Dan. 2 : 44 ; 7 : 14, 27. Micah 4 : 7. Isa. 9 : 6, 7. Luke 1 : 33. Rev. 11 : 15. Remember that much of the language of these prophecies must necessarily be regarded as figurative, whether they relate to a period before or after the final coming of Christ ; and that that view of truth, and that only is correct, with which the Scriptures, *as a whole*, can most easily and naturally be made to harmonize. As to Rom. 11 ; 12,* 15, 25, 26, which, though they do not expressly *teach*, are often regarded as *implying*, a future temporal millennium, and the gathering in of the Jewish nation. Notice the question or objection in 5 : 11, which it is the object of the Apostle, in the succeeding verse, to answer. Then you will see that in order to have what follows, a consistent reply, the word "*rather*," in 5 : 11, which was supplied by the translators, should be omitted ; and in 5 : 15 the words "*shall be*," which were supplied by the translators, should have been "*would be* :" and the last clause of 5 : 12 should be so read as to express the same idea. Compare 5 : 22, 23.

Does the word "*fulness*," in 5 : 25, denote literally and strictly "all" the Gentiles, or only all who are to be converted ? Does "all Israel," in 5 : 26, denote literally all the carnal Jews, or all the "true Israel," according to Rom. 9 : 8, and Gal. 4 : 28 ? See the passage quoted in the last clause of the verse, as it reads in Isa. 59 : 20.

5. "The time of Christ's coming to establish his everlasting kingdom. Dan. 2 : 31—44 : 7 ; 2—27 ; Rev. 10 : 7 ; and 11 : 15. Math. 24 : 33 ; Dan. 8 : 13, 14. Notice in this 14th verse, that the words "concerning" and "sacrifice," are printed in italics to denote that they are not in the original, but supplied by the translators ; and any one can see that the scope of the passage requires that the word "including" should be substituted for "concerning," and that "desolation," or "desolator," should be substituted for "sacrifice."

The same error in respect to the word "sacrifice" being supplied by the translators of the Bible, when the sense and the truth evidently require the word "desolator," must be noticed in 5 : 11, 12. Also in chap. 11 : 31, and 12 : 11.

To ascertain the meaning of "the daily," with, or without the word "desolator" supplied, compare these passages with 2 Thess. 2 : 6, 7.

To know what is meant by the "transgression of desolation," in Dan. 8 : 13, compare 5 : 9, 10, 11, 12, and 23, with Deut. 28 : 50 ; then read 5 : 24, 25. Then if you are at all acquainted with, Roman history, read chap. 11 : 14—35, which is Gabriel's explanation of "the vision." (See chap. 10 : 14,) beginning in chap. 11 : 2, where the vision commenced. (See chap. 8 : 3, 20.)

To gain a correct idea of this vision read the following passages, in the order here specified. (1) chap. 8 : 3, 4. 20, with chap. 11 : 2 ; (2) chap. 8 : 5—7, 21, with chap. 11 : 3 ; (3) chap. 8 : 8, 22, with chap 11 ; 4, to the middle of 5 : 14 ; (4) chap. 8 : 9—12, 23—25, with 11, from the middle of 5 : 14, to 5 : 36, nothing particularly in 5 : 14, 20 ; and comparing particularly 5 : 14 with Rev. 17 : 17, and 5 : 20 with Luke 2 : 1—3, and 5 : 23, with 1 Maccabees 8th chap. and 5 : 31 with chap. 8 : 11, 12.

But "HOW LONG SHALL BE THE VISION, *including* THE DAILY," *&c.* 5 : 13. What is the meaning of '*sanctuary*' here, which is represented as trodden under foot by these desolators. See Ex. 15 : 17. Ps. 78 : 54 ; 132 : 13, 14 ; 2 Chron. 36 ; 15, 17 ; compare Rom. 4 : 13. Now see Dan. 8 : 19. And to know what shall take place in the last end of the indignation, i. e. at the time the sanctuary is to be cleansed, see Dan. 12 : 1—3, 11, 12 ; compare chap. 7 : 11, 21, 22, 25, 26, 13, 14 ; Isa. 1 : 27, 28, 31 ; Rev. 11 : 15, 18 ; Jer. 25 : 12—33 ; Dan. 9 : 26, 27.

"But when shall all this take place ?" "HOW LONG SHALL BE THE VISION ?" "Unto 2300 days," 5 : 14. But what period of time is here designated, and when does it commence ? To arrive at a correct answer to this question, you must notice that Gabriel's commission (see verse 16,) was not all fulfilled at this time, (see verse 27,) and notice that he had as yet said nothing by which Daniel could determine when to commence his reckoning of the 2300 days, nor what period of time a day was designed to represent ; while this was to him the most interesting and important part of the vision. Then notice that Daniel's anxiety for the cleansing of the sanctuary, had led him to suppose that it would take place at the close of the Babylonian captivity, (see chap. 9 : 2, 17.) But he had mistaken or overlooked that part of the prophecy which predicts the "perpetual desolation" of it 'till the times of the Gentiles are fulfilled." See Jer. 25 : 12. 18. 27, 29—33 ; also Luke 21 : 24. Now compare Dan. 9 : 21, 22, 23, with chap. 8 : 16, and you will see that Gabriel's object in chap. 9. is to finish his commission, by giving Daniel the information which he needed respecting the 2300 days, and thus to correct his mistake in regard to the time for cleansing the sanctuary. Now, what does he say ? Read verse 24 : "70 weeks are determined," compare Math. 23 : 32 ; Luke 19 : 41, 42 ; Heb. 10 : 14 ; 9 : 12, 26 ; 10 : 19, 20.— Here is the death of Christ at the end of 490 days of the vision ; and the vision begins at the meredian height of the Medo-Persian empire. See Chap. 8 : 3, 20. These 490 days then, cannot be so many literal days. Read now verse 25, and compare Ezra 7 : 7—26, and see at the top of the page B. C. 457, which is the year before the *birth* of Christ, when the 2300 days commence. Then add 33 years, the age of Christ when he was crucified, and you have the sum.

457
33
——
490 years ; showing that 490 days of the 2300 are just so many years.— The death of Christ then seals the vision, i. e. it shows that 2300 days are intended to represent so many years, and that these years commence B. C. 457. Substract this from

2300
457
——

and the remainder is 1843, the year after Christ when the sanctuary will be cleansed by pouring on the desolator that which is determined. See verse 27 ; also Jer. 25 : 29—33, and Rev. 11 : 19. That a day is to be reckoned as a year in this prophecy, was to have been expected from what we read in Num. 14 ; 34 ; Ezek. 4 : 6.

Now if you read the 8th, 9th. 10th, and 11th chapters of Revelation, you will see that the period during which the seven trumpets were to sound, closes with the resurrection of the dead, the rewarding of the righteous, and the destruction of the wicked from the earth. Notice particularly chaps. 10 : 7, and 11 : 15—18 ; and if you have access to Gibbon's History of Greece, you can see why expositors of prophecy are nearly all agreed in the opinion that chap. 9 ; 5, 10, was fulfilled in just 150 years, the number of days in 5 months, 30 × 5=150, from A. D. 1299 to A. D. 1449, by the Turks making incursions into the Grecian territories.

By consulting history also, you will find that when these 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they existed, politically, only by permission of the Turkish Sultan, and thus commenced the fulfilment of Rev. 9 : 15 ; and by consulting the Missionary Herald for April, 1841, p. 160, and the "*Moniteur Ottoman*" of Aug. 22, 1840, you will find that on the very day of the closing up of the two periods of time specified in verse 5 and 15, the independence of the Ottoman Empire was surrendered into the hands of the following Christian nations of Europe, viz. England, Russia, Austria, and Prussia.

By the rule of a day for a year.

An hour would be	15 days.
A day	1 year.
A month	30 years.
A year	360 years.
Then Add	150 years, verse 5.

And the whole period 541 15 from July 27, 1299, when the Ottomans made their first onset upon the Greeks, to "torment" them, (See Gibbon's Decline and Fall of Rome,) would end in Aug. 1840. the very time, (Aug. 11, 1840,) when the independence of the Ottoman Empire was surrendered ; showing that our reckoning of a day for a year of 360 days is correct. Here read again Rev. 10 : 7, and 11 : 14—18. Now compare Rev. 13 chap. with Daniel 7, in the following order, viz :—

Rev. verse 2, with	Daniel verse 7.
verse 2, with	verse 26.
verse 7, with	verse 21.
verse 5, with	verses 8, 20, 25.
verse 5, last clause,	with v. 25 last clause.
verse 10 with	verse 26.

and you will see that the little horn in Daniel, and the beast in Revelation represents the same power, viz., the Man of Sin spoken of in 2 Thess. 2 ; 3—12, and of course that the 42 months in Rev. 13 : 5, designate the same period of time that "a time, times, and the dividing of time," in Dan. 7 : 25. Then compare Rev. 12 : 6, 14, and you will see that a "time, times, and a half," or "the dividing of time," in Dan. 7 : 25, which is the same as 42 months in Rev. 13 : 5, is the same also as 1260 days. See also Rev.

11 : 3. And by consulting authentic history, you will find that the dragon (i. e. the Roman government, compare Rev. 12 : 3, 4, with Matt. 2 : 13, 16,) gave the Man of Sin his power, and his *seat*, and great authority, Rev. 13 : 2, thus giving the saints with times and laws into his hand, Dan. 7 : 26, in A. D. 538, and that he was taken captive by the French government, and his dominion taken away, as predicted in Rev. 13 : 10, and in Dan. 7 : 26, in A. D. 1798, exactly fulfilling the time above specified.

1798
538
———
1260

Here let it be noticed that a year is, and ever has been, the world over, the period of one complete revolution of the earth around the sun.—This period has been divided into different portions by different nations, and called by different names. But when we find in the Bible that 42 *months*, 3 1-2 *times*, and 1260 *days* designate the same period of time, it is evident that one month designates in prophecy 30 days, a day for a year; for 1260 divided by 42)1260(brings a quotient of 30, the average number of days in a month. So a "time" is 360 days, a day for a year; for 1260 divided by 3 1-2)1260(brings a quotient of 360 the average number of days in a "time" or year.

Now history informs us that before A. D. 590, ten kings had arisen on the ruins of the western Roman empire, and had formed ten separate kingdoms, France being the principal. See Dan. 7 : 7, 24. These kingdoms were all governed by Pagan kings, and during their reign, human sacrifices were offered in Rome. See Dan. 11 : 31, first clause.

By A. D. 508, all these kings were converted to Christianity. From A. D. 508 to A. D. 538, "one hour" or 30 years, the Roman Empire, under their reign, was Christian and not Papal. See Rev. 17 : 12, Dan. 8 : 11, 11 : 31, middle clause, and 12 : 11, first clause In A. D. 534, the Greek Emperor constituted the bishop of Rome head of all the churches in the following language : "We hasten to SUBJECT and unite to your holiness all the priests of the whole East." In another document of the Emperor's, dated March 25 of the same year, he refers to the previous one as having already been sent to the Pope, whom he calls "*head of all bishops, and the true and effective corrector of heretics.*" In A. D. 538, Justinian conquered Rome, and gave the Pope "his seat." See Rev. 13 : 2, Dan. 7 : 25, last clause, 11 : 31, last clause.

Now turn to Dan. 12 : 11—13, noticing the marginal reading as the most correct. 1290
added to 508
1290
———
is 1798 the very year
when the dominion of the Man of Sin was taken
away. 1335 added to 508
1335
———
brings 1843
when *Daniel* will stand in his lot with all the righteous dead.

6. *Respecting the day and process of final judgment.* A day of judgment must include a time of trial, or of decision according to law and evidence, resulting in a separation of the righteous from the wicked ; and also a time of executing the sentence of the law upon those who are proved guilty. The time of trial must always precede the time of execution ; and in human tribunals, some space of time ordinarily elapses between the time of trial and the time of execution.

Now, is the *process of the final trial* of man, according to law and evidence, anywhere particularly described in the Bible ? If so, where is it ?

The *fact* of such a trial is spoken of in Ps. 9 : 19, Eccl. 12 : 14, Matt. 12 : 41, 42, John 12 : 31, 48, 16 : 11, Acts 17 : 31, Rom. 2 : 16, 14 : 10—12, 1 Cor. 6 : 2, 3 Compare Dan. 7 : 22, 2 Tim. 4 : 1, Jas. 2 : 12, 1 Peter 4 : 5, 6, Rev. 20 : 12, 13.

The fact of such a trial, together with the separation and the destruction of wicked men from the earth, is spoken of in Rev. 11 : 18, Dan. 12 : 1.

The fact of such a trial, together with the execution, is spoken of in Matt. 25 : 14—30, Luke 19 : 22—26, Rev. 20 ; 11—15.

The separation which will result from the trial, together with the final doom of Satan, is spoken of in Rev. 20 : 1—10.

The separation, together with the execution of the sentence upon the wicked, is spoken of in Matt. 25 : 31—46, John 5 : 28, 29, Rev. 11 : 18.

7. Will the righteous and the wicked be raised from the dead at the same time ? Luke 14 : 14, 1 Cor. 15 : 21—23, 1 Thess. 4 : 16, Rev. 20 : 4—6, Dan. 12 : 12.

8. *Will the wicked be destroyed from the earth* IMMEDIATELY *after the* righteous are caught up to meet the Lord in the air ? Rev. 16 : 1—21, Ezek. 38 : 14—22, Jer. 25 : 15—33, Joel 3 : 1 to 17, Zeph. 3 : 8.

9. *What then may we conclude respecting the period that will intervene between the time of separation of the wicked from the righteous, and the time of executing upon them the penalty of the law ?*—Compare 2 Peter 3 : 7—12, with the passages last referred to above.

REVIEW

OF REV. DR. WEEKS' LECTURES AGAINST THE CHRONOLOGY OF WM. MILLER.

BY L. D. FLEMING.

I have been induced to make a brief Review of Dr. Weeks' Lectures, lately delivered in the Third Presbyterian Church in Newark, N. J., not from any substantial reasons which he has adduced against the arguments on which are based the expectations of Christ's speedy coming, but because many suppose that all the Dr. says must be *just so*, because he is a man of reputed learning ; therefore they take for granted all he says, without examining the matter for themselves, But I must say, that I have seen no formal effort made to oppose the claims of the Advent doctrine, that possesses less point, or is more vulnerable, than the positions assumed by Dr. Weeks.

Were it not entirely throwing away time, to no useful end, I should here proceed to show that Dr. Weeks has made *just as many men of straw*, as he accuses Mr. Miller to have made mistakes, which, after he has reared them, he has gone to work to tear them to pieces. And O ! how he has made the straw fly ; but not a drop of blood ; for Mr. Miller's arguments remain untouched. The Dr. has laid down in the very commencement false premises, which have produced a tissue of blunders from beginning to end, in his lectures on the chronology. This being the case, the work of a review will be short. For if I can show that his premises are false, the issue must be false of course.

The Doctor makes the following extract from the introduction of Mr. Miller's Chronological Table, as published in the Daily Midnight Cry, No. 5, from which he lays down his premises, which premises are utterly false : "The world will be 6000 years old in 1843, if we reckon its age by the common Chronology, except in the book of Judges ; and for that time follow the plain reading of the book (of Judges) itself." After making the above isolated extract, the Dr. says, "This implies that Mr. Miller has followed the common Chronology, meaning the Chronology printed in the margin of the common English Bible, except in the Book of Judges. But it is not so. I have discovered several instances in which he differs from it."

It is proper to remark, that the little article from which selection is here made, was written by the junior editor, in the haste required for issuing a daily paper. In giving the substance of the article for the weekly paper of Jan. 27, it was written thus, as it should have been originally :

"The world will be six thousand years old in 1843, if we reckon its age *mainly* by the common chronology, except the time from the death of Moses to the building of the temple, and then follow the Bible in its plain reading."

The paper containing this corrected paragraph was sent to Dr. Weeks before he delivered his first lecture on Chronology, and if he had noticed the insertion of the word "*mainly*," which was carelessly left out when the paragraph was first written, he would have been saved the trouble of pointing out a great many unimportant things, which, to the deceiving of his readers, he has magnified into great mistakes. But let us look at the original paragraph, and see if he was justified in trying Mr. Miller by Usher's standard.

"BIBLE CHRONOLOGY.—Two things are generally impressed on the public mind : first, that the world is but 5,846 years old ; and, second, that it must continue about 6000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to *appeal* FROM *Archbishop Usher*, (the great standard in Chronology) TO the Bible."

I ask, *does* the above, "imply that Mr. Miller has followed the common Chronology"? Dr. Weeks says so. But so far from it, *it says*, "He (Mr. Miller) resolved to *appeal* FROM *Archbishop Usher*," &c. Why did the Dr. thus misrepresent facts? Let him give us a solution, *if he has one!* Dr. Weeks says Mr. Miller has essayed to follow "the Chronology as found in the margin of the common English Bible, *except* in the book of Judges," while the article from which he tries to prove it, says the very reverse of that. Mr. Miller *appeals* FROM the common chronology, to the Bible, but the Doctor tries him by the common, or Usher's, chronology ; and, in every instance where Mr. Miller differs from Usher, the Dr. sets it down as a mistake. Thus the Dr. proceeds, comparing Mr. Miller with Usher, Josephus, Rollin, Jahn, Ferguson, &c., and whenever he finds a difference between them and Mr Miller, he sets it down as a "*mistake*."

Now, that the reader may be prepared to judge of the true merits of the Doctor's pretensions and arguments, it will be necessary to state Mr. Miller's *true* position, on Chronology. His Chronology is gathered from the Bible, and out of more than 70 collected items, he has given the proof from the Bible in *every instance* but *five*. He has quoted Josephus *once* and Rollin *four* times. In every other instance he has given *book*, *chapter* and *verse* of the Bible. And Dr. Weeks, in making out his 60 errors in Mr. Miller's Chronology, has pretended to find but few in relation to the Bible ; one or two of which, perhaps, claim a passing notice.

The 14th ERROR in the Doctor's numerical order, is, that Mr. Miller "leaves out Samson altogether," &c. Now did not the Dr. *know*, that Samson's time is included in the 40 years given to the Philistines? If he did know it, he is in fault for representing it otherwise ; and if he did not know it, it is high time he learned it, as he might by reading the following verse : "And he judged Israel, in the days of the Philistines, twenty years,"—Judges 15 : 20. The days here mentioned are doubtless those 40 years, (13 : 1,) in which the children of Israel were "delivered into the hands of the Philistines," as the history of Samson clearly shows they were during his life.

In *error* 16, the Dr. finds fault because Mr. Miller gives only 5 years to Jehoram, when it should have been 8, according to 2 Kings 8: 17, where it is said, "He reigned eight years in Jerusalem." Jehoram began his reign in the 5th year of Joram, king of Israel; Jehoshaphat being still king of Judah, 2 Kings 8: 16. Joram, king of Israel, began his reign in the 18th year of Jehoshaphat, 2 Kings 3: 1. Jehoshaphat's whole reign was 25 years, and the 5th year of Joram must have been nearly 3 years before they ended. Jehoram, therefore, reigned but 5 years alone, and three with his father. The Doctor could not have been ignorant of this fact. Why, then, does he make an ERROR out of what he evidently knew to be CORRECT?!! But so it is.

Error 26 is made from Mr. Miller's giving to Joshua 25 years, while Jahn gives but 17. Now, when Joshua came out of Egypt, he was a young man, Ex. 33: 11; he could not have been more than 45, which would make him 85 when he entered Canaan, and 110 when he died, leaving 25 years after entering Canaan. See Joshua 14: 7, and 24: 29.

When Caleb and Joshua are mentioned together, the name of Caleb always stands first, from which we may well infer, that Joshua was not much older than he. We know that Caleb was only 85 years old sometime after entering Canaan, for in a speech recorded Joshua 14: 16, he says, "I am this day 85 years old." Joshua was 110 when he died.

Now we would very respectfully ask our readers if they can imagine any smaller business for a D. D., than trying to prove Mr. Miller mistaken, *because he does not agree with Jahn*, when HE DOES AGREE WITH THE BIBLE? The chronology on the margin of all the Bibles we have consulted gives Joshua 24, or 25 years. Thus Mr. Miller is right, according to the Doctor's own standard, and yet he sets up what he acknowledges a FALSE STANDARD, and because Mr. Miller does not agree with it, sets that down as an error.

Respecting Jahn we have only to remark, that as he had made Biblical antiquities his study, his authority stands high among theologians, on points where he had the means of getting authentic information. When, therefore, he says the Jews of China, who probably never heard of Paul's testimony, (and would have given it no weight if they had heard it,) agree with Paul in making the period of the Judges longer than the common chronology, we consider that an important item of confirmatory testimony. But because we take Jahn's testimony as to a fact, must we be compelled to take him every where *in opposition to the Bible?* Our remarks respecting him, as being "of the highest authority where the Bible leaves us in doubt," were intended to refer to his standing among theological writers. We regard the authority of none of these rabbies, professors or doctors, *when they merely give us their opinions.* We appeal to the Bible, on all points where it gives us light.

The following extract from a letter received, a few days since, from Elder I. C. Goff, shows that other minds have arrived at a conclusion similar to to Bro Miller's, that the world is 6000 years old.

"One circumstance which I understand has contributed to an interest in the Lafayette College at Easton, it may not be amiss to mention. Some months since, the Chronology of the World by Mr. Miller was put into the hands of a student in that institution, by his father. As the chronology is understood to be collateral evidence in the conclusions to which Mr. Miller and others arrive, in reference to the events of the present year—it was decided that it should pass through a rigid examination. Some days subsequently, I saw a letter from a gentleman connected with that institution, stating that the chronology 'did not suit them at all.' Amongst other things, it was objected that Mr. Miller had made no account of fractions of time—which might make a difference of 30 or 40 years—or even more: he had no doubt a correct chronology could be made out—that is, within seven or eight months. This task was undertaken, and resulted in a difference from the calculations of Mr. Miller of 3 years and 7 months. Appended is a note, admitting that Samuel might have ruled some years longer than they gave him, but not to exceed four. As their calculations fall short of Mr. Miller's, their admission *covers the whole ground.*"

This examination covers the ground of one of the Doctor's strong objections—viz., on the fractions of years,—and still corroborates Mr. Miller's Chronology.

It would be diverting to take notice of the Doctor's mode of multiplying *mistakes*, which, in a number of instances, is done by *repetition*, if it were not for their evil tendency on those who regard the number of items in his catalogue, instead of the nature of those items. For instance, "*Mistakes*" No. 16, 26, 37, and 48, are all based upon what the Doctor calls a mistake of Mr. Miller, in giving Jehoram 5 years instead of 8. Out of that *one* item the Doctor makes *four mistakes.*

Mistakes 10 and 52 are the same thing, i. e., he makes *two* mistakes out of *one* item. Mistakes Nos. 17, 18, 19, 28, 30, 43, and 45, are all made out of the *one* disputed passage in 1 Kings 6: 1. Thus the reader will readily perceive how the Doctor has managed to beget such a progeny of "*mistakes.*"

We might exhibit multiplied examples of the Doctor's *modus operandi*, in this respect; but this is sufficient to give the reader a sample; and if any one has the curiosity to see the whole *tribe* of "*mistakes*," of precisely this character, they will easily get a full view of them, by reading and comparing the reputed *mistakes* in the Doctor's lectures, with each other.

By reading the first part of the Doctor's second lecture, one would be led to suppose, that Mr. Miller had based his Chronology almost entirely on the testimony of Josephus. The use he there makes of Josephus, is just calculated to make such an impression; when the fact is, Mr. Miller has quoted him but in ONE SINGLE instance. The course the Doctor has adopted, in reference to this author, to say the least, is calculated to give a wrong impression, and prejudice the minds of the people. A Professor of Theology has just called on us, who says he understood from Dr. Weeks' articles that Mr. Miller alternated between Josephus and the Bible, for testimony, as it suited his convenience.

"When the Jews said of Christ, 'He hath a devil and is mad, why hear ye him?' they did it to prejudice the people, and close their ears against him. When modern scribes call Mr. Miller an ignorant fanatic, it is for a similar reason. Dr. Weeks quotes Mr. Miller as referring to what 'Maccabees tells us in his first book.' This was written by Mr. Miller many years before he undertook to make out a Chronology, but it is No. 41, of the 60 mistakes, and the only one which Rev. S. I. Prime, the editor of the Observer, refers to, as if that settled the question. Suppose, in the hurry of writing, I once quoted what Timothy tells us in his first epistle, it would be a great blunder, and prove me to be ignorant or careless, in that expression, for we have no epistle of Timothy on record. But it would not weaken the truth of the Scripture I might thus quote. nor would it be impossible for me, *ever afterwards*, to quote Scripture correctly. But such is the tenor of the argument. There are certain historical books bound up in the Bible, called Maccabees, because they record the exploits of the family surnamed *Maccabeus*, [*the hammerers*] but no such explanation is given in any part of the Bible, and Mr. Miller made the above mistake in his language in referring to them. Some years afterwards, he enquires what the Bible teaches about time, mentioning chapter and verse for almost every item, and referring to the best histories which record the facts not settled by the Bible, and among these authorities the books called the Maccabees are *not mentioned.* But the proofs are all nullified by the fact that *Mr. Miller once made a mistake!* We have often observed school-boys sneering at a companion's mistakes, and have seldom failed to find the conceited boy soon making some gross blunder, but we did not expect to find such a glaring proof of ignorance as we perceive in Dr. Weeks' first article.

See our remarks above, on what Doctor Weeks calls mistake No. 1. The Doctor makes a display of correcting the style, and shows that he did not understand what he was about.

"What if we should retort upon Dr. Weeks, in his own style? After telling a long story about Maccabees, he says:

"'This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was not trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence. As the matter is, it seems important to show how utterly disqualified he is by his ignorance, to be an expounder of prophecy.'

"Which is the worst mistake, gentle reader, one which has no connection with the time, or one which belongs to *time exclusively?* Have we not had a deafening blast of trumpets about Dr. Weeks' '*learned*' articles, 'demolishing Millerism,' to use the modest language of the Evangelist?"

"The quotation which Dr. Weeks refers to on page 247 of Miller's Lectures, is from Ferguson, the celebrated astronomer, who, by an astronomical calculation, has shown that Christ was crucified in the year 33 of the common era. We have recently heard of two astronomers, one in Connecticut, and one in New Jersey, who have revised the calculation, and declare it to be accurate.

"Thus, we have an astronomical measuring-rod, reaching back 1810 years to the death of Christ, where his cross stands as a fixed monument, from which springs the prophetical arch of 70 weeks, covering all the uncertain space between Malachi and Christ, and extending back precisely to the commencement of the prophetical periods. Having these fixed points concerning all the important periods, why should we trouble ourselves in looking after Dr. Weeks, who has lost himself in a labyrinth, and sunk in a quagmire among the Kings and Judges beyond?"

So much for Dr. Weeks' Lectures on the Chronology. In the close of his second lecture, the Dr. says:

"I have not thought it necessary to make out a chronology for myself, in order to determine in what year of the world is this present year, 1843. I think the Scriptures have purposely left it in uncertainty," &c.

Now, if the Doctor does not know what is the right computation, how, I ask, does he know what is wrong? This is certainly an anomaly. If a man accuses me of using false scales and weights, he cannot prove his assertion true, unless he has a perfect standard to try them by. And in just such a dilemma is the Rev. Dr. Weeks. He protests that Mr. Miller is *wrong*, and confesses that he himself does not know what is right.

It certainly could not be expected that a man of the talents, learning and erudition of Dr. Weeks, would have been so *perfectly vulnerable* in all his positions, had his cause been a good one. Such are the feelings of many, who were opposed to Mr. Miller's views, but since hearing Dr. Weeks, express themselves as constrained to think the claims of the Advent Doctrine are strong. God will even make "the wrath of man to praise Him."

CHRIST'S PERSONAL COMING.

It is generally argued by our opponents, that all those passages which speak of the appearing and coming of Christ as at hand, refer to some other than a personal coming; and therefore it is unscriptural to urge as a motive to repentance, that the coming of *the Lord draweth nigh.* Now, there is no motive made so prominent in the teaching of the Apostles, as that of the kingdom, coming, judgment, &c., of the Son of Man. To say, in the Apostolic age, that "The coming of the Lord draweth nigh," although it might be more than 1800 years off, was perfectly consistent with prophetic language. Time is compared to a week of six days, of 1000 years each; and at the first Advent more than *four days* of the *six* were gone. Hence it was proper to say, "The coming of the Lord draweth nigh," "is at hand," &c., and yet allude to his Second Personal Advent. Do we not consider that the *Sabbath* or *Lord's Day* is drawing nigh when we have reached Friday.

Likewise it was proper to speak of the kingdom of God as *at hand.* That which is next to come, we always speak of as *at hand.* In the time of *Babylon's* existence and glory, Medo-Persia was *at hand*, because it was the next great kingdom to be established. When *Medo-Persia* existed, *Grecia* was *at hand;* when *Grecia* existed, *Rome* was *at hand.* This was to be the last great earthly kingdom, and the one *at hand* in relation to *Rome* was the *Kingdom of God.*

We shall now notice a few of those passages that refer to the near coming of Christ, and examine their import, whether it is to be a personal, or figurative coming.

The Greek word, *parousia* (coming) occurs twenty-four times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. Matt. 24 : 27, "As the lightning shineth, &c., so shall (*he parousia*) the coming of the Son of man be."

1 Cor. 16 : 17, "I am glad (*epi tē paroulia*)? of the coming of Stephanas."

2 Cor. 7: 6, "God comforted us (*en tē parousia*) by the coming of Titus."

It will not be disputed that in the above instances the allusion is to a personal coming.

James 5: 8, "Be ye also patient, establish your hearts, for (*he parousia*) the coming of the Lord draweth nigh." Also in 1 Thess. 2 : 19, and 3 : 13, the same term is used.

We might greatly multiply examples, but this is sufficient for our purpose. But we will here take occasion to say, that 2 Thess. 2 : 8, which our opponents have labored hard to wrest from us, does, by this criticism, sustain our application. It reads, "Shall destroy by the brightness (*tees parousia*) of his coming." This most unequivocally alludes to his actual personal coming. Hence "that wicked" or the "Man of Sin," will not be destroyed until it is done by the personal (*parousia*) coming of the Son of man. The sense of the passage can in no instance be preserved by making the word denote a figurative coming.

The Apostle's language is peculiar in 2 Thess. 2 : 8, "Whom the Lord shall (*analōsei*) consume with (*pneuma*) the spirit of his mouth; and shall (*katargēsei*) destroy with the brightness (*tēs parousias*) of his coming." There is most evidently a two-fold influence to be exerted against "that wicked" by the Lord. One is "the spirit of his mouth," and the other, "the brightness of his coming."

These two expressions cannot mean the same thing. The word *pneuma* (spirit) occurs more than 380 times in the New Testament, and in no instance does it apply to the coming of Christ. It does, however, mean the gospel. See 2 Cor. 3 : 7, 8. The meaning, most evidently, then, is, that the Man of Sin is to be dissolved or consumed by the light and power of the gospel ; but to be utterly destroyod only by the brightness of Christ's personal coming.

We would here observe, that, as Christ has never left this world by his Spirit, for he said, "Lo, I am with you always, even unto the end of the world,"—he cannot be said to come spiritually *again:* for how can that which is *with* us be said to *come* to us ? How evident it is, that the notion of Christ's coming *spiritually*, which is the notion advocated by all who believe in a *temporal millennium*, is a mere FABLE, calculated to deceive both the Church and the world. And how many there are, who are fostering this delusive fable, as they would their dearest interests.

O, reader, let nothing divert your attention from the claims of the awful subject of Christ's speedy coming — "He that shall come, will come and will not tarry."—Beware lest that day come upon you, soon, suddenly, and unawares. Rest assured that that day is nigh, even at the doors. He that spake as man never spake, says, "SURELY I COME QUICKLY."

FOR THE CONVERSION OF THE WORLD.—A ship has just left this Christian port for a heathen land, with twelve missionaries of the Cross on board, and five thousand gallons of rum !—*Boston Sheet Anchor.*

This is equal to the French brandy and missionaries lately forced upon the Islanders in the Pacific.

MURDER IN THE STREETS.—Charles G. Corliss, proprietor of a bowling saloon, was shot in Leonard street about 7 o'clock last Monday evening.

THE MIDNIGHT CRY.

FRIDAY, MARCH 24, 1843.

The following article was written for the Evangelist by a clergyman in Maine, who is no *Millerite.* We are glad to find that there are still some of the ministers, who, while they differ with us, yet cannot digest the Neological views of Eickhorn, as they have been applied to the prophecies by Profs. Stuart and Stowe, from whom they have been copied by Messrs. Hatfield, Colver and others. Those who are acquainted with the history of Neological interpretation in Germany, must be aware that Eickhorn, Paulus, and others of the same school, have long toiled to bring into contempt the idea of prophetic inspiration.—ED.

DAYS IN PROPHECY.

In the Evangelist for February 23d, are some statements of views of prophetic language presented by Prof. Stowe, of Cincinnati. The same views have been presented by other very respectable names in our country. I refer to the opinion advanced in regard to the meaning of the word "day," as sometimes used in prophecy. I have been well satisfied in general with the views of prophecy, as exhibited in Scott's Commentary ; and in these views the intelligent Christian community have for the most part concurred ; and they are such views as you have yourselves recently happily expressed in some editorial articles. According to these views, the Romish Antichrist was to prevail about 1260 years ; and the end of this period was approaching, without our being able to determine with much definiteness when it would come, whether in twenty-five years, or one hundred, or one hundred and fifty years. The modern views *tend to unsettle the minds of the community on this subject ;* and they seem to me TO HAVE BEEN ADOPTED to encounter a prevailing error—the Miller scheme of prophetic events.

I take the liberty to offer some remarks on the views of prophetic language to which I refer.

It is said that in the Hebrew text of Dan. 11 : 24, 26, there is no mention of "*weeks*" at all.—Literally it reads "seventy *sevens*," "seven *sevens*," "three score and two *sevens*." The Hebrew word here used is *shabuah*, Gibb's Gesenius says, "literally the number *seven*." But WHEREVER THE WORD *week* OCCURS in the Old Testament, so far as I can discover by Cruden, IT IS A TRANSLATION OF SHABUAH. Moreover, wherever the word *shabuah* occurs in the Hebrew Old Testament, it is translated '*week*' in our common English version except in one case, Ezek. 45 : 21. Does not the word *shabuah* then, properly mean *week*, by common usage ?

But it is said that the word *shabuah* means only seven ; and that in the Bible the expression 'seven' when it means weeks, is so placed as clearly to indicate it. As for instance, Gen. 8 : 10, 'a seven of days.' I reply to this statement that the word *shabuah* is employed in the Hebrew Bible to mean seven days without the meaning of *days* being indicated by position or any addition. The word is employed by itself to mean seven days, as much as the word *week* means, without any qualification or addition, *seven days.* The places where the word occurs are the following Gen. 29 : 27, 28 ; Ex. 34 : 22 ; Lev. 12 : 5 ; Num. 28 : 26 ; Deut. 16 : 9, 10, 16 ; 2 Chron. 8 : 13 ; Jer. 5 : 24 ; Ezek. 45 : 21 ; Dan. 9 : 24—27 ; 10 : 23. I have observed that *shabuah* means *weeks* without any qualifying word accompanying it. In one of the examples above, Ezek. 45 : 21 ; *shabuah* is in the construct state with *days*, and the Hebrew form of expression is, *a seven of days.* In Dan. 10 : 2. 3, the word *days* is connected with *shabuah*, but *shabuah* is not in the construct state and the proper English expression is not, as in our version, *three full weeks*, but *three weeks as to days.* Just so the words for month are used. Gen. 29 : 14 ; Deut. 21 : 13 ; 2 Kings 15 : 13, *a month as to days*, or a month long.

It is said that in the Bible the expression 'seven,' when it means *weeks*, is so placed as clearly to indicate it. As for instance, Gen. 8 : 10, 'a seven of days.' But here the Hebrew word is not *shabuah*, but *shebah* or *shibah.* The word *shebah* or *shibah* not only means *seven* literally, but is *commonly* employed in this sense, and it needs some adjunct, to show what is meant, whether seven days, seven months, or seven men. It is very common in the Hebrew to say *a seven of days* instead of *seven days.* If the English phrase six sevens or two sevens were expressed in Hebrew, it would not be six *shabuah*, but six *sheba*, for *shabuah* commonly means weeks, and *sheba* means seven, without determining whether days, or months, or years are meant, and is the numeral adjective commonly employed ; *shabuah* being appropriated to signify *weeks.* The word *shabuah* then in Dan. 9 : 24, &c., does not mean *seven*, without specifying whether days, months or years, are meant, but it ordinarily means *week*, or, in the plural form *weeks.* But these weeks are clearly designed to signify years for each of the days they contain, we may therefore suppose that in some other prophetic language, *days* are designed to signify *years.*

But it is said, that when *years* are meant, the word years is used. It may be allowed that in most cases this is true ; yet it is the fact in other cases that *days* are used to represent *years.* A reason may be supposed why the word *days* should be used when *years* are intended. The prophecies are not designed to make us prophets ; nor were they intended to enable us to ascertain very definitely the events and periods to which they relate. Moreover, some events are too great to be definitely marked. A great city like Babylon ; a great empire like Rome ; and a great ecclesiastical power like the Romish Church, does not commonly fall and perish in a less period than one of some hundreds of years. How then can their destruction be fixed at the period of a day, a month or a year ? The prophetic shadows of these great events are like the shadows which passing clouds make on the earth, great and undefined. It was said to Daniel ; "the words are closed and sealed up till the time of the end." The use of the word *days* to signify *years* helped to do this, until within a hundred or two of years, the seals have been in a measure unloosed ; and the general import of prophecy has at this time of the end been understood.

I must allow that one argument has much weight on the point under discussion. The argument is that the number *seven* is used in the Bible in an indefinite sense ; and that seven is an exact multiple of three and a half :—three and a half years ; or six sevens of months, or 1260 days. Now I do not know but that such is the constitution of man, of his body and mind, that the changes in an individual man, or in human society may have some correspondence with the number seven, and with multiples of this number. We cannot doubt that a seventh day Sabbath is better suited to man's body and mind than an eighth day Sabbath, or a sixth day Sabbath. So we cannot doubt that the seventh sabbatical year was better adapted to the good of Israel, than a sabbatical year once in six years, or once in eight years. So the year of jubilee after the seven periods of seven years was, no doubt, just suited to such changes, as from men's constitution and habits, would take place in that period, and would require such an institution as the jubilee.—Thus it may be that great revolutions in the world may have some correspondence with the number seven. God has made the world on mathematical principles. There is method and regularity in the formation of all matter and in its changes—the snow forms in regular crystals; water freezes in regular crystals, and the pebbles under our feet take regular crystalized shapes. I cannot pursue this train of thought; and I depend very little on this argument; but I may say that we know too little to affirm that the periods mentioned in the Bible cannot be understood literally because they are multiples of seven.

I have a delightful confidence in such interpretations of the prophetic scriptures as the judicious Dr. Scott has given us: yet I have not a particle of sympathy with those who fix with confidence on definite years, for the accomplishment of the great events of prophecy. The overthrow of Romanism, of Mahommedanism, of Paganism, and of Anti-christianism in every form, is so stupendous and glorious a consummation, that even if I believed its full accomplishment was one hundred and fifty years remote, it would appear near, even at the door. Our high and snowy White Mountains from their towering above other hills, appear to the remote observer to be near by: and had we right views of the grandeur and glory of the gospel's final triumph over sin on earth, the scene would occupy so wide a space in our vision, that it would fill and satisfy our minds as though it was at hand. And as the saints of the apostle's day were addressed even then as though the day of the Son of man was at hand; so we ought to talk and think of the final triumph of the Gospel, of the long prosperity of the church on earth, and of the final coming of Christ as drawing nigh, though yet we supposed that centuries would intervene, before all these things were fulfilled. F.

REMARKS.

We give the above, *in full*, manifestly unscriptural as the latter part of it is. The writer's views of the "*long* prosperity of the church on earth," to be followed by the final coming of Christ, show how widely he differs from Paul, who says the Man of Sin shall continue till Christ comes. Yet, from this article, we gather the following important particulars.

1. The view of Prof. Stuart seems to have been ADOPTED to encounter Mr. Miller. In other words, our views follow so evidently from the long-established belief that the great prophetic periods in Daniel and the Revelations represent years, that such keen-sighted men as Prof. Stuart are obliged to discard this "almost universal" belief, in order to avoid the conclusion that Christ's personal coming will be this year.

2. This writer sweeps away their main criticism, and shows *conclusively* that the word rendered week is properly translated. As they all admit that seventy weeks are *cut off*, the conclusion most naturally follows that they are cut off from the 2300 days, which are days like those of the seventy weeks, which all the Christian world acknowledge to be years. Those years evidently end in 1843.

In commenting on this article the editors of the Evangelist give utterance to the following, which embodies too much good sense to be withheld. It exhibits a large group of our *learned* opponents in the unenviable attitude of men throwing dust against the wind. We thank God that they have done no more mischief by throwing dust in the people's eyes.

USE OF A DAY FOR A YEAR.

We have admitted this week an article defending the interpretation, which, in several important prophetic passages, considers a *day* as put for a *year*. We shall not enter at this time fully into the merits of the question, and yet we think an article like that of "F." is needed. By this practice of reckoning the number of years by the number of days, in a given period, being, as they supposed, compelled to do so by the structure of the context, several distinguished expositors have developed some most important bearings on the termination of Popery. *By restricting the meaning*, WE DEMOLISH SOME HEAVY BULWARKS AGAINST THAT HERESY. Still we hold to the maxim, Take away all bulwarks which are not the Lord's. But let us not be rash. If the *tendency* of Millerism furnishes any ground of caution against that error, of course the tendency of this sentiment, as far as it goes, is a proper reason for caution. When Romanists behold such scholars as Stuart, Gibbs, and Stowe, giving up a position from which they have been so long assailed, IT AFFORDS THEM A GROUND OF TRIUMPH. So be it, if it *should* be, but as we said, let us not be rash. For Millerism, if it had as many heads as there are days in 1843, *will be universally decapitated at the close of the year, and* 1844 *will roll quietly around, adding* 365 *refutations more.* But if to anticipate the natural process of time, we shake established pillars, and *introduce other errors*, they may trouble the church for years after Millerism has had its day.

We have learned, in meeting matters as they rise, the necessity of being *circumspect*. and of remembering that there is a Charibdis as well as a Scylla, and that dangers do not always lurk on one side alone.

Our correspondent could have strengthened his position by a simple recurrence to the signification of the Hebrew word, which is translated day. All lexicographers agree in ascribing to the word *yom* [literally day. —ED. CRY,] among its other meanings, that of a definite space of time, a year. This appears to have been a very frequent use of the word in the Hebrew. In the passage, 1 Sam. 2: 19, "Moreover, his mother made him a little coat, and brought it to him from *year* to *year*, when she came up with her husband to offer the *yearly* sacrifice." Here the words which are necessarily translated *year* and *yearly*, signify also days. [*Days* is the *primary* meaning.—ED. CRY] But to translate them days, would make nonsense of the passage. The same use of the word may be seen in a multitude of passages, as in Lev. 25: 29; Judg. 17: 10; 11: 40; 21: 19; Ex. 13: 10; 1 Sam. 1: 3, and many others, in all which the word which is necessarily read so as to mean *year* or *yearly*, is the same as those which mean *day* or *daily*.

It therefore becomes a fair and open question, whether the same *usus loquendi* does not obtain in the prophecies. Indeed, the frequency of it in other portions of Scripture, is A PRESUMPTIVE ARGUMENT IN THE AFFIRMATIVE.—Whether it is the case or not, must be decided by an appeal to specific prophecies, allowing the literal interpretation, where the figurative is not imperiously demanded. Without detaining our readers long, we refer to one decisive passage, in Daniel 9: 24—27, a passage, which, it appears to us, can admit of no other interpretation.

Must these seventy weeks be counted as one year and eighteen weeks, or as four hundred and ninety years?—The time is measured by two events, one—a command to restore Jerusalem during the captivity, and the other, the Advent of the Messiah, and its effect on the Jewish nation. These two points are sufficient We might go minutely into the passage, show the date of the order given in the seventh year of Artaxerxes, adjust the divisions of sixty-two weeks, seven weeks, and one week, and attempt to fix on the precise mode and time of fulfilment. By this, however, we should raise debate perhaps, on points irrelevant to the one before us. Confining ourselves, therefore, only to the question, are these seventy weeks to be reckoned as containing as many *years* as *days*?—our readers can decide for themselves. The distance of time from the first event to the last, we all know to have been such, as to demand that they should be reckoned as 490 years, and not as seventy literal weeks.

Our construction of the passage thus far, we think, MUST BE ADMITTED. If so, THE QUESTION IS SETTLED THAT DANIEL DOES IN ONE INSTANCE AT LEAST, RECKON A DAY FOR A YEAR. Therefore it is probable he does in others.

As the subject is of some importance, we shall soon present several reasons for giving the same construction to other still more important predictions both in the Old Testament and the New.

"DISTRESS OF NATIONS."

The following items have come to us in the latest foreign news:

ENGLAND.

The GLOOM which has hung over the trade of the country during a lengthened period *still continues*. The popular branch of the legislature has had a solemn talk about the *existing distress*, but done nothing to relieve it.

In the manufacturing districts, trade, which at the beginning of the year showed symptoms of revival, has *receded* to its former state of depression, if it has not *gone beyond it*. The corn trade partakes of the general gloom—transactions few, prices receding, and a feeling of *despondency* prevalent.

Money is abundant; immense sums of it are lying comparatively idle, and, for any thing like good security, it may be obtained to any extent, at a low rate of interest. England, indeed, exhibits the singular anomaly of being at once the richest and the poorest country in the world, possessing the greatest amount of aggregate wealth with the most *frightful mass* of positive destitution and MISERY.

The cotton trade, like every other trade, partakes of the existing depression. The price of that staple was never known to be so low as at the present time, by at least a penny per pound.

This fact, of course, indicates "distress" in all cotton-growing countries.

It is many years since the Liverpool docks presented so deserted and WRETCHED an appearance. They are very bare of shipping. The easterly winds have swept their wooden occupants away, without permitting others to replace them. Years have elapsed since the port presented so poor a show of the "wooden walls," the main element of Britain's strength. There are only FIVE United States' vessels in the port.

The news from the manufacturing districts abounds in such facts as these:

"The prices of heavy cloths lower than we ever knew them before."

"The operatives have received notice of *another* REDUCTION IN THEIR WAGES."

"More demand for *fancy goods*, but at RUINOUSLY LOW PRICES."

"Wool market EXCEEDINGLY DULL."

"There has been *another* reduction of wages of factory operatives"

Huddersfield.—Still the LANGUOR and GLOOM, which have for so long been the MOST PROMINENT FEATURES in our market, PREVAIL, and with *no present prospect of any improvement.*

Leeds.—The market in both the cloth halls at Leeds are said to have been the worst ever witnessed. In the colored hall there was literally nothing done, and in the white hall the transactions were below an average even in these dull times. The GREATEST DESPONDENCY prevailed amongst the manufacturers. In the warehouses, no sales could be effected except at a sacrifice.

Nottingham.—Though the present is the usual season for an increased trade in this district, never in the remembrance of the oldest stockinger, was trade in such a GLOOMY SITUATION at this time of the year, our information reaching as far back as 1762. Some *great change* must take place in both our foreign and domestic economy, before the nation *can* be restored to a healthy condition.

LEICESTER.—Business in this place is extremely dull, and never, perhaps, was the country trade so flat as at present. During the week, three failures have taken place, which has had a depressing tendency.

Rochdale.—We are without the slightest improvement, and there has been a very gloomy market here today; business for some weeks past has been growing worse.

Stockport.—We cannot report any improvement in trade here. *Very little* business is doing, and wages are *very low*.

IRELAND.

Discontent and dissatisfaction continue to manifest themselves in Ireland. The repealers are more active than ever.

The distress at Stourbridge is stated to be so alarming, that numbers are subsisting on turnips alone!

FRANCE.

Hard Times.—The amount of mortgages on property and bond and note debts, in the Gironde, the leading vine-growing department of France, is stated by Mr. Walsh, in the Intelligencer, at $250,000,000.

PORTUGAL.

Oporto has been the scene of serious disturbances resulting from the collection of the decima and other taxes, which the inhabitants, in the present *distressed state* of the wine-trade, represent themselves as unable to pay.

TURKEY AND PERSIA.

Kerbelah, a city having great sanctity in the eyes of the Persians, has been taken by storm, by the Turkish troops. This event, calculated to produce a religious war between Persia and the Porte, was attended with deplorable outrages on the inhabitants and pilgrims

A PICTURE OF THE TIMES.—When a servant's wages have been accumulating for several months, and she becomes importunate for her pay, it is now the fashion of some of our "pride and poverty" aristocracy to accuse her of having stolen something, and threaten her with the police, if she don't "clear out" instanter. Nice world, this!—*Aurora.*

From the Philadelphia Alarm.

FAITH.

The doctrine of the Second Advent is received by **Faith**, and only such as have *faith*, can or will receive it. But if faith is necessary to its reception, why should it any longer be thought a strange thing that so few receive it? To this question the objector may reply, "Because it implies that but small amount of faith remains upon the earth." And are we to suppose that among such a vast multitude of professing Christians there are but a handful of real possessors? In order profitably to answer this, it may be necessary to attend briefly to two other questions. And 1st, what is faith? 2d, what are some of the fruits of faith? The apostle James says that faith without works is dead. If then a man say he has faith and has no works, is it therefore certain that he has Faith? And do those judge him hardly who deny it him? It may seem so, but let it not be forgotten that it is God's judgment, not man's. But what is faith? Hear Paul: "Faith is the substance of things hoped for, the evidence of things not seen." We learn that it is substance. And if substance, it is something substantial, something felt, exercised, enjoyed. Of holy men and women, possessed of this precious substance, it is said, "These all died in faith, not having seen the promises, but were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of the country whence they come out, they might have had opportunity to have returned; but now they desire a better country, that is, an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Such is the nature of faith, as exhibited in some of its fruits. It makes its possessor *unmindful* of the country whence he came out, and causes to spring up in the soul a desire for a better country, that is, an Heavenly. Old things have passed away: all things have become new.

The *promises* of God are no longer a dead letter, but are full of life-giving power, and are embraced as the dearest treasure. And having them, well may he forego worldly treasures, and account himself a PILGRIM and a STRANGER on the earth.

If such is the Gospel faith, who will affirm that there is much of it in the church at the present time? If we call up to our recollection the various churches within the sphere of our knowledge, and count the names of such as possess unequivocal marks of real faith, how many can there be found? How many are there that would themselves dare to claim these marks? Or if some, forgetting for the time their splendid houses, costly equipage, and expensive manner of living, (saying what shall we eat, and what shall we drink,) should claim them, would not a remembrance of these fine things, and the means by which they were procured, cause the blush of shame to mantle their countenances? Verily it would!

Looking, then, at what faith is, and considering the fruits and marks of it, and comparing them with the marks exhibited by the mass of professing Christians, are we authorized to conclude that there is more than a handful, comparatively, who have real faith? Let those disposed to find fault with this reasoning, think candidly before they decide against it. If they will do so, independent of the interrogation of Christ so full of alarming meaning, "When the Son of Man cometh shall he find faith on the earth?" they will see that there is no warrant for the opinion that the majority of professors are not destitute of faith, the power of Godliness, while they have the form thereof. But, though this may be so, is it not unkind in one to say it? If there were no necessity for its being said, it might be so, but when it is remembered that souls are stumbling over a popular church into perdition, the eternal interests of those stumbling, and also of those who are the occasion of it, requires that it should be exposed. And he who can look on and behold such a state of things and not be sad for it, and ardently desire that it were otherwise, must himself be in a state not to be preferred to the one he contemplates.

But the question may be asked, and is frequently asked with great earnestness, "If it is indeed true that Christ's Second Advent is near, even at the door, why is it that such learned and wise men as Professors Stuart and Pond, also such as Rev. Messrs. Dowling, Folsom, Dimmick, Skinner, and others of like character and calling, are not believing and advocating the doctrine, instead of making efforts to prove to the world that "the end is not yet?" "Why should it be known by such men as Miller, Litch, Himes, Fitch, and so on, instead of the class before named." Answer—Why was it that in the days of Christ's personal ministry, a knowledge of his Messiahship was hid from the wise and prudent and revealed unto babes? Or why was it that Simeon, see Luke 2 : 25 to 35, had knowledge respecting the first appearing of our Lord, which none of the Gamaliels were in possession of; And why was it that even a woman, Anna, the prophetess, was preferred before them, and made the repository of this knowledge? "The Lord giveth grace to the humble." "The secret of the Lord is with them that fear him. Of Simeon it is said, "He was a man, just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." Of Anna, that "she served God with fasting and prayer, night and day." Let such as would know about the Second Appearing, learn from this how to prepare themselves to obtain the knowledge they desire.

But it is still demanded, "Why is it that men who have spent but little time comparatively, upon the prophecies, should know more about it than Smith, Bush, and others, who have made them their study for a long period?—Answer—Why was David, a Shepherd boy of Bethlehem, chosen to be king over Israel? Or why was Amos, a herdsman, and a gatherer of sycamore-fruit, called to be the prophet of the Lord? Or why were the shepherds of Bethlehem selected as the individuals to receive the visit from the angel of the Lord, who came to announce the birth of the Saviour, and to be honored with a sight of the glory that shone around them on the occasion, and to be enraptured with the music of the multitude of the heavenly host? Why was not the Sanhedrim selected, and all this glory revealed to them, and the time for it so ordered as to take place when they were all assembled in council? "The foolishness of God is wiser than men; and the weakness of God is stronger than men."

Another inquiry is often started, viz. "If the doctrine is true, why is it that so many, under the influence of a course of Second Advent Lectures, receive the word with apparent gladness of heart, and afterwards fall from it." It is because it is not mixed with faith. They hear as did many who attended upon the ministry of the Saviour and John. It is said of Herod, that he feared John, knowing that he was a just man and holy, and he did many things and heard him gladly. The common people heard the Savior gladly. But in all these cases where the word was not mixed with faith, it had been better for them not to have heard. To have had the word mixed with faith, they should have searched the scriptures daily, as the noble Bereans did, to see if these things were so, and not have received them on the say-so of man. And like Anna, they should have *fasted* and prayed for light, and as soon as light came, thanked the Lord for it and confessed it, and sought on till more came, and confessed that also.—Works and faith too should have been mixed by determining to place a juster estimate on the opinion of man, so that it might in no way interfere with duty to God.—Again, works and faith should have been mixed by letting go what was possessed, and might have been spared without suffering, and which would have benefitted some one more than it did the possessor. Such a course, absolutely necessary to the securing of the Divine blessing, must have commended itself to the minds of reflecting men, as being a consistent testimony to the sincerity of a profession of such a belief.

And now, dear reader, whoever you may be, and whether you belong to a church or not, have you faith? or are you destitute of it? Realize that this is an important question, one that should not be dodged, nor hastily dismissed from your thoughts. Look it then fully in the face; ponder it well, and decide it intelligently. Say, reader, have you faith? Do you, like Abraham, believe God? Or are you still in doubt whether or not God has spoken! Looking at the various conflicting opinions which exist and prevail, are you still like Pilate inquiring, "What is Truth?" If you are with Abraham, then are you upon the Rock; if with Pilate, you are driven about by every wind of doctrine, or else stoically indifferent, which can hardly be possible in these times, when "men's hearts are failing them for fear, and looking for those things that are coming upon the earth." If you are with Abraham, you are taking heed to the teaching of the Bible, as to a sure word of prophecy—if with Pilate, you are taking heed to the opinions of men, as the more sure and safe guide.

Now while we would not underrate the opinions of men, especially of those esteemed learned, and good; but would treat them with due deference, yet we feel bound to caution you to beware how you exalt such opinions, and what expectations you build upon them. Feel, reader, that learned professors, and pastors, professedly, learned and informed, though they may lead you to indulge in hopes you will never realize, yet you alone must answer to God for the use of the power he has given you. The pages of inspiration are open to you as well as to them. The means of understanding those pages are within your reach, equally as within their's. To you it is said as well as to them, "The natural man discerneth not the things of the spirit of God; they are foolishness to him, neither can he know them, because they are spiritually discerned." And to you it is said, "Anoint thine eyes with eye salve that thou mayest see." Again, "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." And again, in reference to the good things which parents bestow upon their children, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Reader, have you availed yourself of these means? Have you retired from human society, and shutting yourself up with God, have you kneeled down before him and humbly and fervently asked the Holy Spirit to enlighten you? Are you in the habit of so doing? If you are in darkness with respect to the teaching of the Bible, relative to the Second Advent of our Lord, and are quoting such authority as Professsor Stuart, who according to his own confession, is in darkness, you must reply, no. No, reader, you have not! Sad confession this for you to make, living as you are within a very few weeks of the "GREAT AND TERRIBLE DAY OF THE LORD!" Have not yet begun to use the only means of knowing its truth! Reader, is this so? Oh, is it possible that it can be so? Will the example of Daniel, temperate, holy Daniel, before you, can this be so? The precepts and example also of the Lord Jesus to guide and influence you, and yet you are neglecting the only appointed means of knowing, and, peradventure, wondering how it is, if it be true, that you do not know it!

O precious reader, wake up from thy slumbering! Cease from man, and betake thee to thy closet, thy Bible and thy God, supplicating his forgiveness for thy past neglect! Haply thou mayest yet obtain it, and receive the light of those concerning whom it is said, they "*shall understand*;" and also, "ye are not in darkness that that day should overtake you as a thief." Oh tarry not! "Have faith." "Believe, oh believe!" Come within the circle of Divine love and mercy! Come where the Lord can consistently bless you! Yield yourself up without delay to serve and obey the Lord! You are, and must be, the servant of him to whom you yielded yourself servants to obey. Quit, oh quit, the service of sin, and choose the service of Christ! "This is the (service) work of God, that ye believe on him whom he hath sent.'"

A BROTHER IN MASSACHUSETTS.

STRANGE SIGHTS.

We give a few of the many striking facts which have been published in the papers during the last few months. The following is copied verbatim, from the Philadelphia Daily Chronicle and General Advertiser, of Nov. 19th, 1842.

A PHENOMENON.—The Cincinnati Ledger of the 11th says: Yesterday morning, as we were returning home from our office, about two o'clock, we were suddenly startled by an explosion immediately over our head, similar to the report of a cannon. On looking up we discovered, in the air, large fragments of fire, flying in different directions—each of which looked to us as if they were particles of a star that had burst asunder. The moon became black as ink, and the stars all seemed as if they had dwindled away, and nought could be seen but the fiery fragments flying about the sky. These burnt for a few moments, and then gradually died away, until they could be seen no more. A few moments after the explosion took place, the earth shook like an aspen, and the moon when she again shone forth, seemed trembling from the effects of the shock. What could have been the cause of this wonderful occurrence? ☞ *Can any of our great astrologers throw any light on the subject?* ☜

From another Philadelphia daily paper, the following fact was recently copied, by the Philadelphia Alarm:

A SIGN.—An extraordinary appearance astonished the people of Vincennes, Indiana, on the evening of the 18th of December last. It is thus described by the Vincennes Gazette:

"Shortly after the rising of the moon, two luminous appearances, similar to sun dogs, were observed near the planet, and in a few minutes after, the form of a cross, similar to that of a Greek cross, was DISTINCTLY and CLEARLY seen, extending from the top, bottom, right and left, making the moon a centre. This continued about half an hour."

SPLENDID METEOR.

The Nottingham (English) Journal says:—

A little after 8 o'clock in the evening of Sunday last, a splendid illuminated meteor passed over a considerable part of the north of the county of Nottingham. Its course was from the N. W., and in its direct path it went a little to the east of the Grove, near Retford, where its appearance was splendid in the extreme. It greatly resembled a great body of fire of a blood red color, assuming various shapes. Its apparent height here was trifling, but its velocity could not be less than 50 or 60 miles in a minute. In its course it was seen by numbers at a distance from each other, yet those who observed it, although so many miles asunder, fancied it fell within a short distance. Since 1783 none other has appeared of any magnitude that we recollect, until the evening of Sunday last.

For the Midnight Cry.

Singular Recent Phenomena of the Heavens.

Messrs Editors,—On the evenings of the 5th, 6th, 7th, 8th and 9th instant, or commencing with Sunday evening last, the inhabitants of this town witnessed such a phenomenon as they had never before seen or heard of, being seen for about the space of an hour on each occasion, and mostly between 7 and 8 o'clock. Just about in the west on each of those evenings, the heavens being clear, there appeared a white streak of light, similar in color to the more common light in the north. It seemed about twice the width of the sun when in the same direction, and arose from the place of the setting sun, and took an oblique southern direction, in an angle of about 45 degrees from a perpendicular line, and ascended to a point where the moon is when about an hour and a half or two hours high. At the upper end, this light scattered or lost itself, while the body of it remained as at first, without material alteration, till its gradual disappearance at about 8 o'clock, though some saw it late last evening. The evening of the 8th instant being very cloudy, the phenomenon was not seen here.

On Monday evening immediately after the disappearance of this western light, the far *north* was lighted up in a manner we, none of us, ever witnessed before.—There was a kind of semi circle in the form of the rainbow, the middle of which was upward, exactly in the north and about the height of 15 degrees, or an hour, as we say, of the planets in their rising or setting. The ends of the circle east and west of the pole sunk beneath the horizon. Then the small part of the heavens under the circle, was, for a few moments, completely alike illuminated, without any change of its appearance. After this, very brilliant and wide streaks arose swiftly out of the circle of light, at considerable height, in a perpendicular line, which disappeared immediately on being seen. They arose, one only at a time, all equally distant from each other, at intervals of perhaps one or two minutes, and so far apart, as would be called, perhaps, an hour and a half, as we measure distance in the apparent moving of the heavenly bodies.

Last evening, between 7 and 8 o'clock, lights were seen in the east by the people here, although different from those of the west and north already described; and different from any they ever saw before. But not seeing these eastern lights myself, I leave them for others to describe, who saw them. Those in the north on Monday evening, and those in the west, I witnessed myself, on Monday and Tuesday evenings, and many witnesses of the whole pronounce the above description of them all to be correct. And,

"Let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." (Isa. 47: 13, 14.) Or, let the "meteorologists" of the day, or "the oppositions of science, falsely so called," pretend to show the natural cause of all the modern "wonders in heaven," and that they are but the common events of all ages, and no sign at all of the "great and terrible day of the Lord" "at hand." (Joel 2: 1, 30, 31; Acts 2: 17—20.) Instead of accomplishing this apparent design, of saving the wicked from their fears which must soon 'come upon them;" they seemingly fulfill with a witness, another of the last foretold events, before the wicked are to be devoured by the fires of the judgment day, viz: "There shall come, in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Peter 3: 3, 4.)

"If you will follow Christ the Saviour,
And break off your bad behaviour,
And repent and be converted,
You may sing his praises too." H. Jones.

East Hampton, Ct., March 10, 1843.

For the Midnight Cry.

DARK DAY OF 1780.

No. 379 Tract of the American Tract Society, page 8, in giving a sketch of the life of Edward Lee, gives the following account of the views and feelings of many of the witnesses of the dark day of May 19, 1780:

"In the month of May, 1780, there was a very terrible dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear.—There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in his presence, thinking that he was perfectly safe where his good uncle was, even if the day of judgment had come."

The Scriptures which foretell the above, as one of the "wonders" and "signs" of the day of judgment at hand, are some of them the following; "I will cause the sun to go down at noon, and I will darken the earth in a clear day," &c. Amos 8: 9; Joel 2: 31; Acts 2: 20, Matt. 24: 29; Mark 13: 24; Luke 21: 25, 26; Rev 6: 12.

Should God *now* show this fearful sight to the people of Christendom, no doubt the unbelieving and the scoffer would tremble and quake exceedingly at the prospect of the wrath to come. But let them now, immediately, repent and hope in God, and very soon they may "inherit the kingdom of heaven." Henry Jones.

STRIKING APPEARANCE IN 1789.

It is stated in the Percy Anecdotes, that there was a prophecy bruited in New England, that the world was to be destroyed by fire in 1789. "On that day," says the narrator, "I stopped in Portsmouth to spend the evening at a house where there were a large party of both sexes. All at once our ears were assailed by loud murmurs outside. We rushed to the door and were much astonished at finding the whole population of the place in the street; the greater part of them on their knees, and uttering the loudest lamentations. Attracted by the brilliancy of the heavens, I raised my eyes upwards and observed a very vivid Aurora Borealis, casting its coruscations over more than one half the hemisphere. On turning round, I saw the whole party on their knees, and evidently in great trepidation. The scene was certainly awful. With difficulty I persuaded some of them to listen to me, when I assured them that all they saw was a common phenomenon in more northern latitudes. I also endeavored to convince some of the strangers nearest to me, that there was no cause for alarm; but I could gain no converts. I succeeded in drawing my own party back into the house, where I was considered something more than human, for relieving their minds from the horrors which assailed them. Towards midnight the Aurora dispersed, as did the fears of the good people of Portsmouth. On crossing the ferry to Norfolk, I saw that the same species of alarm had also existed there to a considerable extent, and was as happily extinguished."

This statement shows that the Aurora Borealis was a very rare sight in Virginia in 1789, or else that must have been a very unusual appearance of it. The effect it had on the minds of those who saw it, is a warning to all to be ready waiting and looking for the coming of Christ, as there will be no time to be reconciled to the Savior after he comes, if we have slighted his love and persisted in spurning his offers of mercy till that moment. Reader, are you ready *now* to welcome Christ?

"PERPLEXITY." "MEN'S HEARTS FAILING THEM."

These are among the last items in Christ's catalogue of signs which must come before "They shall see the Son of man coming in a cloud, with power and great glory." That great event has not yet come. Of course the signs are to be looked for. The signs are not coupled with war, pestilence and famine,—those common causes of "distress." It is therefore reasonable for us to look for distress and perplexity for which these convenient reasons cannot be given. Have these signs now been fulfilled? When, 20 years ago, Bro. Miller's mind was first directed by the Bible to 1843, he could not foreknow the signs that would intervene. If the signs have come, it is a striking independent confirmation of the application we make of the prophecy. Is there distress of nations with perplexity now?

Let us ask the merchants. The list of 20,000 bankrupts, the universal complaints of the "MOST UNSATISFACTORY" state of commerce, are answers in lamentable, yet emphatic tones. A traveling agent of some extensive mercantile houses lately said he should advise his employers not to sell on credit in the large region where he traveled,—for one-third of the purchasers were insolvent.

A man of extensive mercantile knowledge in Philadelphia, lately said that if the times continue as they now are, for two years, the merchants will close their business, for very few of them are making enough to pay their rent. A legal gentleman in the city of New York has stated his belief that the merchants in this city are very much poorer now than they were a year ago. How long, then, can they do business? The facts on this subject are generally kept out of sight, but letters like the following are occasionally published to show the state of things. Havana is a port with which our trade has amounted to 10 or 12 millions yearly.

Correspondence of the Tribune.

Havana, Dec. 6, 1842.

Business generally is dull—dead, in fact—no freights. American produce of all descriptions is good for nothing—will not pay expenses. Do beg our merchants from Maine to Georgia, to cease shipping here. Why will they? Better for them would it be to throw it off their docks, burn it, do any thing with it rather than send it forward to this market.

A few months ago the commercial embarrassments of this country were spoken of as they are affected by our national politics. An editor of very extensive knowledge and not a defender of any of the administrations which have lately been in power, remarked that a similar state of things existed *all over the world*.

Let us next ask our politicians. A distinguished Senator lately spoke of the *serious apprehensions* he felt respecting our financial condition thus:

"Our credit gone, our debt in two years is swelled up to $30,000,000, our revenue falling short of our expenses, and things growing worse and worse every day. At the end of this year our debt will amount to more than $40,000,000."

"A very large and highly respectable number" of inhabitants of Ohio, recently assembled at Columbus, and published the following statement:

"No country upon the face of the earth abounds like our own in all the elements of wealth, power and happiness. None is so rich in varied and ample natural resources. None enjoys in higher degree the advantages of light and knowledge; nor any, equally with her, the blessings of civil and religious liberty. The sun looks down upon no land whose inhabitants are more distinguished for industry and enterprise in all the legitimate pursuits of men. Surely such a country ought to be prosperous and happy! But it is not so. Our countrymen labor under a weight of embarrassment unknown before. Agriculture fails to reward the toil of the husbandman. The manufacturer, of necessity, suspends his operations. The great interests of commerce languish in almost hopeless inactivity. The laborious mechanic is oppressed in his best endeavors, and the hardy laborer seeks in vain for employment while his children cry to him for bread. Credit and confidence have fled the haunts of men. Universal adversity has come over the land. The Government itself has seemed upon the verge of bankruptcy, and ruin menacing both Government and people."—*Jeffersonian Republican.*

This state of things is attributed to bad administrations. On this point the editor of the Tribune says:

"We wish it were possible to have a Government administered with a single eye to the public good for a year or two, just by way of experiment. The prospect of ever enjoying *such an administration is dark* and DISTANT."

This ardent politician, who has perhaps labored as zealously as any man living to effect a political revolution, describes its result thus:

"Old abuses are perpetuated; the only change is that a new set of political gamblers get the benefit of them."

But the most striking testimony is from our calm and observing theologians. President Durbin, of the Dickinson College, Pa. (who is now traveling in Europe,) writes to Dr. Sewall:

"In England the manufacturing interest created a new and large population peculiar to itself, so suddenly collected, and so densely and promiscuously crowded and lodged, as to be destructive of health, but more particularly of morals, decency, and frugality. This population required to be fed; and hence the increased consumption of food augmented the demand and raised the rents of land from 25 to 500 per cent."

He then mentions the policy of other nations in excluding British manufactured goods, and adds :

"The consequence is an unprecedented falling off in English exportation of manufactured goods, and a distress among her laboring population that has *no parallel on earth.* When trade has failed them, and they are *literally starving*, they cannot melt away into the agricultural and trading masses, and thus be absorbed and restored, but they must gradually PERISH until their number shall be reduced to the present demand of trade, and they may barely live *again.* All and more than I have said may be fully proved by the 'Report of the Condition of the Laboring Poor,' published by authority of the House of Commons, July, 1842."

Dr. Spring, a man deservedly eminent, in his recent sermon, exhibits the dangers of our country thus :

"Among them may be specified, 1. The violence and rancour of the spirit of party.

"Of the existence and prevalence of this mischievous spirit most are conscious ; while by all good men it is bitterly bewailed. When the spirit of party has for its object less worthy claims than the great principles of government, it excites apprehension and alarm, and threatens lasting evil. Blind passion, hurried and fiery zeal, unhallowed combinations, false representations, and a proselyting spirit, precipitate conduct and recklessness of consequences, always then mark its character, and show how much it is to be dreaded.

"SUCH, *to a lamentable extent*, IS THE CHARACTER OF THE TWO GREAT POLITICAL PARTIES THAT ARE STRUGGLING FOR THE MASTERY IN THIS LAND. *Which* seeks not to sustain itself by the same unworthy means that are the reproach of its opposers ? *Which* is the less artful and intriguing ; *which* the less stimulated by the love of office and gain ; which hesitates the least in *aspersing the good* and APPLAUDING THE VILE ; [see Is. 5: 20 ;] and which is not incited by its partisan fury, to courses alike inconsistent with integrity, truth, and honor ; or scruples at any thing, so it may carry its point ?

"It is not a single question on which the spirit of party exerts its influence, but every question ; nor is it a single skirmish or campaign, but a continuous war, and an unbroken canonnade. There is not a ward in our cities, nor a school district in our interior, but is searched and scoured in order to make out a register of these political combatants, and give them their instructions for the cruel onset. I say the *cruel* onset, because the land bleeds under it ; age, in its retirement, weeps over it ; and men in every station, be their present character and past services what they may, are the victims of its fury.

"There are mournful defections from the law of God, in professedly good men of both political schools ; and they have been a grief of heart to the church, and a stumbling-block to the world. It is difficult to speak of the paramount influence of this party zeal in good men. It is a sort of moral hallucination. There are those who seem to be infatuated by it ; nor is it possible for us to look upon this spirit of party, except as *a dark cloud in our horizon*, and one which so overspreads our sky as to FILL US WITH APPREHENSION.

"2. Another indication of danger is the *pervading* influence of immoral principle. Moral principle is the same thing every where."

He then gives a glowing description of moral principle, and proceeds :

"It is deeply to be regretted, that it is so much easier to tell *what* it is than *where* it is. Noble exemplifications of it were seen in the early periods of our history—more noble than have been seen since the day when Moses interceded for the nation of Israel, even though his own name were blotted out and forgotten among men. But would not the eye become wearied in searching for them in the modern annals of the American people ?

"If we look to public stations, where shall our thoughts rest for examples of high morality ? Tested by a self-sacrificing virtue, how few are there that have occupied, or now occupy them, who are influenced either by the love of God or man ! *We may not hope to be a prosperous people*, until we see a higher tone of moral sentiment imbuing our national and state councils, commanding the respect of the community, and sending down its influence upon all classes of men. When we see men occupying public stations, who regard the Holy Scriptures with contempt ; trample under their feet the divine institutions ; and in their mutual intercourse, in halls consecrated to rectitude and courtesy, act a part that would have disgraced a Vandal age ; we cannot but feel some concern, at least, for the moral virtue of the community, and bad manners can scarcely fail to contaminate the people, when the contagion descends from such sources. Iniquity in every form always maintains a descending progress. Its natural course is downward. Like the foul miasma, which first evaporates from low and impure grounds, and then ascends to spread itself along the mountain side, it first ascends from the people to their legislators, and afterwards descends in condensed malignity from legislators to the people. *The truth on this subject is too humiliating to be told.* Low abuse becomes not high-minded men. Malignant and bloody threatening ill befits the counsels of wisdom. The sacred chambers, where the fate of millions hangs in suspense, are not the arena for profane revilings, personal encounter and gladiatorial show.

"What shall be thought of the modern doctrine of *repudiation*, adopted by some of the states of this Union, and advocated by so many of the people ? It is no marvel, that in the judgment of the nations, American is no better than "Punic faith." Had our forefathers been told that the time would so soon come, when any of the states of this confederation would, by recorded resolutions, disavow their own pecuniary engagements, the blush of shame would have covered their faces for this flagrant injustice, this horrid disgrace of their apostate descendants.

"Turn now to the character of the political and newspaper press. This is emphatically the press of the people. The people read it, support it, and by it their views are both formed and expressed.* And who does not see, that to a mournful extent, it is under a bad and immoral direction ; and does more to bring into contempt and ridicule the Word of God, to profane the Sabbath and cause it to be profaned, to conduct the young and the old to scenes of pollution and shame, and to corrupt and demoralize the community, even than the vilest productions that ever came from the pen of Voltaire, or Thomas Paine ?

"Nor has the combined influence of such causes as these been exerted without the most deleterious effect. We cannot look abroad upon the great community of business without seeing *most melancholy instances* of defection from moral virtue. Men do wrong and defraud, not only with impunity, but almost without dishonor. Defalcations in public officers and monied institutions come crowding upon us week after week, and day after day, and are so numerous that it is no easy matter to find honest men enough in whom the community has confidence, and to whom great and important interests may be confided. *There is no such thing as mutual confidence.* Distrust and suspicion so pervade the land, that it is well nigh impossible even to equalize its currency. Deceit and dishonesty have become so common that they are looked for ; and the intercourse between man and man, and one remote part of the land and another, is governed by this horrible jealousy. And what is worse, men professing godliness have not been altogether guiltless in this matter, nor always been sensible that sterling integrity is one of the brightest adornments of the Christian character.

"I am not insensible that this is *a dark and melancholy survey.* We are proud of our Institutions ; but our Institutions *will not long remain what they are* UNLESS THE PEOPLE BECOME BETTER. The unhappy consequences of such a state of things, if not seasonably arrested, may be easily foreseen. Let this want of moral principle be continued a little longer, and a little farther extended, and we shall see property depreciate, because neither individual integrity, nor the laws of the land afford it any adequate protection. The rich hoarding their remaining treasures and locking them up from the poor ; and the poor arrayed against the rich, because they are driven to desperation. Men will become unsocial and selfish, malignant and cruel. Monied institutions will languish ; domestic alliances will be few ; and crime will be multiplied. Power will become right, and law and liberty will be trodden down in the streets."

Similar language is used by thinking men in other nations. Hear Rev. Richard Marks, of England :

"*Long have we as a nation mocked God with a form of religion, while destitute and hating the power of it.* And *it may be* that the Lord will scourge us back to himself by the rod of his just anger in the shape of Popish Puseyistic persecution.

"Should this downward movement go on but a few years longer, as *it has progressed through the last seven*, then *Ichabod* will be written on our Church door ; for she will not only fail to answer her intended purpose of enlightening and evangelizing the nation, but she will bring Popish abominations over it, and a DARKNESS, A SPIRITUAL DARKNESS, THAT MAY BE FELT."

LETTERS.

One hundred letters have been received during the week, generally of a cheering character.

A sister in Dutchess county, N. Y., sends $5, for the Midnight Cry, to be sent to those who have not the means to obtain them.

The P. M. at Harrodsburg, Ky., writes :

"Herewith I send you two dollars, for President Shannon, of this place.

"President Shannon gave a lecture on the Prophecies a few Sabbaths since, to a large and attentive audience. If there was a friend here to travel amongst the people, there could, with the blessing of God, a great deal of good be done ; for the fields are white, ready to harvest. May the good Lord send out faithful servants into his vineyard. I never saw so much eagerness for reading as there is amongst the people. I wish all the world would read for themselves, the *Bible*, which is able to make them wise unto salvation. For all agree that there is a day of judgment coming, but they are putting it off till they have accumulated more wealth, or have achieved some great end."

A postmaster in Michigan informs us that Rev. Moses Clark, Jr., a Baptist minister of Portland, in that State, wishes publications, and adds :

"He will use all proper means to obtain subscribers for your publications, as he thinks the doctrine which they advocate is all-important. He embraced the doctrine about eight weeks since, and started immediately to lecture upon it. He first visited a small village 12 miles north of this, and preached to a full house, intending to depart on the morrow, but was urged to stay and did stay, and lectured several weeks. The result was that seventy or eighty souls were converted to God. There is great opposition to the doctrine, both by the clergy and laity. Last evening, Mr. Clark states, that he arrived in this place, and lectured to a full and attentive audience."

A writer in Delaware, Ohio, says : "I think the doctrine is gaining ground in this place. All with whom I have conversed, admit the arguments of Mr. Miller and other writers in the Cry are conclusive, and 'hard to get around.'"

A minister in this state, says :

"I must acknowledge the receipt of your most valuable paper, 'The Midnight Cry.' I have taken great pleasure in perusing it ; containing, as I believe it does, the truth of God. Permit me to say, that I fully believe that the second coming of our Lord Jesus Christ is near at hand. I think I have not adopted this sentiment without thought, and although I can set no time, neither day, month nor year, yet on every thing I gaze, I see written, 'The end of all things is at hand.' I have never heard but ONE lecture on the subject, and having never seen any of your publications, I am ignorant of your particular theory ; but hearing a great deal said against it, I have been led to examine the word of God, and with the testimony derived from that, together with the appearance of things, I have been forced, or at least constrained to believe. I am not only a believer, but I attempt to convince my people of this solemn yet interesting truth.'

A writer in Mississippi says :

"I have read with great interest some numbers of the 'Midnight Cry,' sent to our post office, and in particular the quarto double number, of January 27, (Nos. 7 and 8,) for five or six copies of which, I now take the liberty to write, if you can spare as many, or even *one* copy. I enclose no money, as we have no bank notes, our currency being specie, and shall have to rely on your courtesy to forward them to me, which I will thank you to do at an early date. I must confess that I am almost persuaded to believe in the advent of our blessed Lord Jesus this year. I have closely examined every thing I have yet seen, (which is only the numbers of your paper alluded to,) and am (why need I withhold the frank confession?) a firm believer in the end of the world being at hand. I do believe that the 'Millerites' are right. At all events, it does not become ministers to scoff, lest, if Christ should come, they be found, to their shame and confusion, ranged on the side of his enemies. Very respectfully and with sincere prayers that 'He who is to come, will come and not tarry,' I am yours, &c., * * * *."

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* Since Dr. Spring's Sermon was published, we cut the following from the N. Y. Sun :

"Why is the press a correct representative of public opinion ? *Because its conductors make it their* BUSINESS to study THE WISHES OF THE PEOPLE."

A writer in Georgia says:

"There are some few of us who believe the doctrine, although the most of the churches are against it. We have had two lectures against the doctrine by Prof. Lane of Oxford, who has convinced a great number that Mr. Miller is mistaken in his calculations, and that he could tell the day or hour as easy as he could tell the year. But some of us are not convinced, and will not be until time unfolds the mystery. If it does not come this year, we feel determined to look for it until it does come. It has had one effect on nearly all who feel concerned about their souls, i. e. it makes them search the Scriptures. Some wish to know why some of our learned men did not find out this thing years ago.

"Some of the ministers of the gospel say they will not preach against it. It may be the Lord's work, and they do not know whom the Lord will speak through. But still they will not sound the midnight cry, 'Behold, the bridegroom cometh; go ye out to meet him.'—There are some who want an exposition of the 11th chapter of Isaiah. If you will send me four or five of such expositions, I think they will have a tendency to do good.

"If we had one watchman amongst fifteen or twenty in this neighborhood, who would sound the midnight cry, I think great good might be done for the salvation of souls. I hope the good Lord will open some of their eyes, that they may see the things that are shortly to come on this wicked earth. I did not write this for publication, but if you think proper you can do so. I am not ashamed of the doctrine, though scoffers may scoff and infidels oppose. I intend to hold fast what light I have got, and press forward for more. I would send you more than one dollar, but I have not the money to spare."

A minister in Massachusetts says:

"We are greatly interested in your paper. It is the messenger of good things to us, and we wait for it as eagerly, from week to week, as 'they that wait for the morning.'"

A postmaster in Illinois writes:

"There is at this time some considerable interest manifested on the subject of the second coming of Christ.

"One of the Methodist preachers near this is lecturing on the speedy appearing of our Lord, and many hold him in derision, and many more are enquiring, Are these things so? Would it not be well for you to send some of your men of talents to the West, to present your views, and set the people to reading and examining the subject? I believe the more it is investigated, the stronger the position becomes."

Our correspondent in Albany wrote us on the 15th inst., that the brethren there, at considerable expense, had fitted up the theatre for lectures.

PRESIDENT WEETHEE, OF BEVERLY COLLEGE.

Beverly, March 17, 1843.

Br. Himes:

I am a stranger to you, but bless the Lord, I hope we are children of the same Father. It is with difficulty that I give utterance to my feelings. Hope is my anchor: It springs up with the freshness of youth, and the vigor of manhood. My soul is full of Divine love. Oh, that the world would but give earnest heed to the last wooings of the heavenly Dove. For more than six months I have been closely examining the subject of the second advent of the Saviour, and am persuaded that "my Lord" will *not* "delay his coming." Nature is uttering the sentiment in its most impressive language: and the inspired page sets out in bold relief the startling truth, "Surely, I come quickly." May every Christian heartily respond, "Amen, even so, come, Lord Jesus." But, Oh, my God: Is there not reason to fear, that many great men, from Church and State, will be consumed at the Marriage Supper of the great God, as the enemies of the Bridegroom?

I am in a land of opposers to the doctrine of the second advent near; yet I feel it a duty to preach the truth, come what may. I dare not do otherwise. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezek. 33: 6. God forbid that I should be stained with the blood of lost souls at the judgment. I know that my worldly reputation will suffer. That is a matter of no consequence, if I can but please my God. I have been called a fool already; I am willing thus to be counted, for Christ's sake. Why, I ask, is there such an array of persecution? Is it from a tender love of the truth? Have the selfish, the Deists, and Atheists, so deep a solicitude for the honor of BIBLE TRUTHS!!? Who are the opposers? Are they the zealous, the anti-sectarian Christians? Are they those who have prayerfully investigated the subject? I fear not.

Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18: 13. And yet, how many are saying "It is all a humbug," who have scarcely ever read a chapter in the Bible. I have, for many years, discarded the common idea of the spiritual reign of Christ: but I had disconnected the first resurrection from the judgment. I looked for the conversion and return of the carnal Jews. These sentiments I am now convinced, are unscriptural; and I cannot look for any other great event before the judgment. It gives me unspeakable pleasure to hear of the glorious triumphs of the gospel. I am desirous of doing all the good I can, as the time is short. I am so engaged, during five days in the week, in the Institution, that I cannot preach as much as I could desire; yet, I intend to be industrious during the remainder of my time. I have more calls to preach upon this subject than I can fill. I commence a series of sermons on the second advent, within ten miles of this place, on the 24th inst. We have but little information through the country on the second coming of our Lord, but it is beginning to spread, and no power on earth can hinder it. I should be glad that you could send me the best of your works on this subject, and likewise your paper. As I am in the midst of such opposition, I wish to be able to give the people the reason of my faith. You can send the price with them, that I may remit the money. Please send them immediately, that they may reach me by the 28th of this month, as our vacation then commences, and I shall be absent, in Athens county, during the month of April. I should rejoice to see you all. Cannot some of you come to this part of the country? The New York Observer circulates all through this region, and Dr. Weeks is in every month.—A lame production, indeed. His 41st CHRONOLOGICAL mistake is a most singular one, indeed. "Mr. MACCABEES," a chronological error, truly!! and yet, it is one of the "SIXTY." If he keeps on, he will make *some* Millerites, at *least*.

Our moments are flying rapidly. The work we have to perform is momentous;—the last sands are dropping from the glass of time;—the great time-bell is about to toll the hour of midnight;—and shall we sleep? Shall the ark leave time's shores, and souls be left to perish through our neglect? If we err, let us err on the safe side. Yours,

in the bonds of the gospel,
J. P. WEETHEE,
President of Beverly College.

BROTHER LITCH.

In writing from Washington, Bro. Litch said:

One of the Methodist Protestant churches has been opened for us, where we have been engaged, day and evening, since Wednesday evening, in giving the Midnight Cry in this city. The word has taken effect, and several strong brethren have come out on the subject, and are looking for the coming of the Lord in 1843; while others believe it near even at the door. Brother Collier, the pastor of the church, is a believer in the doctrine, and preaches it, all but '43, but we hope he will yet get courage to speak that word. Sinners are waking up and inquiring what they must do to be saved.

We now feel as if our work was done here, and no door opens to go in, to the south of this, and we are now about leaving for Pittsburgh, Pa. that we may sound the Midnight Cry in that city also. Brother Porter will stop here a few days longer, and continue his lectures.

The glad tidings of the coming of the Lord is received with the greatest joy by the poor colored people, as being the only hope they have of deliverance.—Whenever the subject of the Lord's coming is named to them their eyes sparkle with joy; it is, you may be assured, a far more welcome sound to them, than to their rich lords. O what an hour of interest to them, when the trump of Jubilee shall sound, and the servant be free from his master. All efforts at emancipation before that hour are perfectly vain and futile. As long as human nature is what it is, and the love of power which is now inherent in the human breast, exists, slavery will exist. But, "*The year of Jubilee is come.*"—Thanks be to God. "Be patient, brethren, for the coming of the Lord draweth nigh," is the only comfort I can give the slave.

Two letters have since been received at Philadelphia, which we copy from the Alarm.

Pittsburg, Pa. March 8th, 1843.

DEAR BROTHER ALLEN.—My last left me at Washington, where I spent the Sabbath, and preached twice in the Methodist Protestant church, under the pastoral care of Brother Collier. I left Washington on Monday morning at 6 o'clock, in company with Bro. E. Hale, for this city, where we arrived last evening, about 9 o'clock. This morning we started in pursuit of some place in which to give the *midnight cry*. We fell in with a brother who had never heard any thing of our views except the false reports of our enemies, but had been impressed with the truth of these views from the Bible, and what he gathered from Clarke, Coke and others, for about ten years. When he learned who we were, he became deeply anxious to hear for himself on the subject, and started with us to obtain a place for the lectures. As usual, the effort was to obtain a church; and our friend suggested the Methodist Protestant as being the most likely to succeed; accordingly we spent the morning in going around, all over the city in pursuit of the trustees. Four of them gave their consent, and a number of them were anxious to hear, but the fifth one demurred, and that matter ended. We next went to the Mayor, and asked for the old court house. We found him free, and he very cordially gave his consent; so that at half past three we had a most respectable and attentive audience. To-morrow we will have the room again for two lectures. So you see the midnight cry is going into the great valley of the West.

The same marks of the winding up of human affairs, which meet us at the east, stare us in the face here—an almost entire stagnation of business. "As it was in Sodom," so here, we find "pride, fulness of bread, and abundance of idleness;" and yet, with the markets literally glutted with every thing, and for almost nothing, there are many suffering from want of all things. Let us then exhort one another daily, and so much the more as we see the day approaching.

Yours in the blessed hope,
J. LITCH.

Pittsburg, March 13, 1843.

DEAR BROTHER ALLEN.—Since my last, our way has so opened before us in this city, that we have been unable to get away to Cincinnati, and are still giving the Midnight Cry in Pittsburg. The word is taking effect in every direction, and arousing the slumbering virgins to trim their lamps and go forth to meet the bridegroom. The churches are thrown open for us more than we can possibly occupy. Baptists, Disciples, Episcopal Methodist, Primitive Methodist, Wesleyan Methodist, and colored churches are open, and we are invited, and, in some instances, urged to occupy them.

This is the great centre from whence light is to spread all through the west, and it must go abroad from hence. There are persons here from every part of the land, and finally, the world. We have just seen a brother from England, who says, about seven years ago, a Wesleyan preacher, by the name of Miller, in Nottingham, England, preached to the people the identical doctrine we now preach, and had a large chart which he published and circulated, bringing out the visions of Daniel in 1843.

We also learn, by a gentleman from Marietta, that a most deep and intense feeling of interest prevails on the subject in that city and vicinity, occasioned by papers which have been sent there. And the same story is told of almost every place from which we hear.

Seeing then that we look for such things, let us be diligent, that we may be found of him in peace, without spot and blameless, at his appearing and kingdom.

Yours, J. LITCH.

PROPHECY AND THE JEWS.

BY HENRY DANA WARD.

Though this was intended for publication in the Signs of the Times at Boston, we give it here for convenience and despatch.

J. V. HIMES: *Dear Sir*,—I have this day received yours, covering a note signed, "Many Inquirers," dated last October, and addressed to you, respecting some interesting prophecies relative to the Jews, and I lose no time in responding to your request, as far as I am able, "to reply to the above note."

1. The note purports to be an extract from some history of the Jews, as follows: "The scattered remnant of Judah and Israel are *to return*, and seek the Lord their God, and David—the Beloved—the Messiah—their king, and shall fear the Lord and his goodness IN THE LATTER DAYS. And this was to take place, not after the seventy years' captivity; for on their return from Babylon, they waxed worse and worse, and crucified the Lord of glory. But it shall take place after the children of Israel shall have been "many days without a king, without a prince, and without an ephod, and without a teraphim." (See Hos. 3: 4, 5.

2. "Hence they shall be converted to the Lord Jesus Christ. This is fully established and illustrated by St. Paul, in the 11th chapter of his epistle to the Romans. 'The withered branch will be lifted up, and grafted into the trunk.' It is also to be believed that the Jews will be restored to their own land, which was possessed by their fathers, and given by the covenant of Abraham to them forever. (See Gen. 13: 14, 15.

3. "The only plausible objection is, that those promises of Israel's restoration are referrible to their return from Babylon's seventy years' captivity. In Deut. 29 and 30, we have the clearest demonstration, that their restoration is yet to come. They were to be gathered out of *all nations under heaven*. This cannot apply to the captivity of Babylon: they returned only from that single country. 'If any of thine be driven out unto the utmost part of heaven, from thence will the Lord thy God *gather* thee, and from thence *fetch* thee. And the Lord thy God *will bring thee into the land*, which thy fathers possessed, and thou shalt possess it.' (Deut. 30: 3, 4.)

4. "And then when they are at home in their fathers' land, they shall be converted to their Beloved, their David, the Messiah; for it is added: 'And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.' (v. 6.) Now we repeat it, this was not fulfilled after their short captivity; for instead of being made holy as a people, they waxed worse and worse, until they as a nation rejected their true Messiah. Hence it refers to what is yet to come, after the present long captivity. See Bishop Newton on this point, in his Dissertations on the Prophecies; Dr. Mede, in his reply to Dr. Swift's Letter Fourth, and Mr. Frey's Joseph and Benjamin, Vol. ii. Let. 3."

This ends the note which I have divided into sections, and numbered for convenience of reply.

Reply to the Note.

1. So *shall* they return, even the scattered remnant of Judah and Israel; and the prophecy remains to be even now fulfilled. The return from Babylon was but a type of it. But who constitute that scattered remnant? Is it the scattered ones, or their offspring of a single age? It may be either, or both together. If it be taken for those of a single age, then all previous ages have no part in the promise, which may seem hard, for the many ages past. If, on the other hand, it be taken for both those of a single age and of every age, then the dead must be raised, which the most renowned Jewish expositors expect, for the fulfilment of the promise; and this is a work the Lord will do, no less surely than he will restore the Jews. He will raise the dead, and judge them too; and the righteous shall inherit with Abraham not Palestine only, but the world to come: "For the promise that he should be the heir of the world, was not to Abraham or his seed, through the law," (that is, by natural descent, as Jews,) but through the righteousness of faith." (Rom. 4: 13.) The inheritance is by faith, and it belongs to the faithful, out of every kindred, tribe, and tongue under heaven. The faithful are "a scattered remnant" in every land. God will raise them from the dead. They will return and seek the Lord their God, and the Messiah, David, their king, and shall fear the Lord and his goodness *in the latter days*, when he shall sit upon "the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." (Luke 1: 32, 33.) These things are yet to come to pass, they will come to pass, and when they come, they seem to fulfil the measure of the prophecy according to the divine fulness in Christ; while the interpretation that limits the measure to the natural Israel, is worthy only of the circumcision of the flesh.

2. The eleventh chapter of Romans contains matter, with all Scripture, to humble and confound the hasty commentator, and the confident expositor. It certainly seems to teach some special favor to the natural Israel, as distinguished from the Gentiles; and yet, if I am not greatly mistaken, that favor will be manifested in the resurrection of the dead, (Rom. 11: 15) when the times of the Gentiles are fulfilled and ended, (Luke 21: 24; Rom. 11: 25) when the fulness of the Gentiles comes in, together with the second coming "out of Sion the Deliverer," who "shall turn away ungodliness from Jacob," "and so ALL ISRAEL shall be saved." (Rom. 11: 26.) Whether born of Abraham, or not, according to the flesh, they are of Christ: "And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.) No Jew is a better son of Abraham than this; and when all Israel *are* saved, such will not be lost, or forsaken, or left out, although we have a Saxon father according to the flesh. And thus it is plain, that the receiving again of Israel, is, as the Apostle interrogatively asserts, nothing "but life from the dead;" (Rom. 11: 15) which literally means nothing but the resurrection of the dead. And so the second head falls under the first head of this reply.

3. From what has been said, it is plain, that a weightier objection to the interpretation favorable to the natural Israel, is found in giving the fulfilment of the promise to the resurrection of the dead, than to the return from Babylon. Were the question to lie, as the note supposes, between the fulfilment by the return from Babylon, or by a still future return, we should decide at once with the note, it is a future return. But when we inquire into the nature of that future return, we humbly think it belongs to the resurrection, and not to flesh and blood; which is a view of the subject which does not come into the eye of the note. Possibly if it had, the author of the note would have liked it even better than the notion of the Jews' return and supremacy according to the flesh and blood. That "branch" is of all others most "withered," which is dissolved into ashes, and to lift up and ingraft that "withered branch" "into the trunk," is a work of the resurrection which the Lord will certainly perform, whatever his pleasure is respecting the Jews. And then the passages from Deut. 29 and 30, are demonstrative not only of the futurity of the return, but that every one of the scattered remnant of Israel, who has read and believed the sure word of the prophecy in every age, shall himself also be returned. As it is written: "If *any* of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather THEE, and from thence fetch THEE. And the Lord thy God will bring THEE into the land which thy fathers possessed, and THOU shalt possess it." (Deut. 30: 34.) Now, multitudes have been thus scattered, and they lie scattered in all lands. They will return, in new bodies, to the land which their fathers possessed, a land of the living and not of the dead, in the new earth wherein dwelleth righteousness, and not sin nor death.

4. "And then, when they are at home, in their fathers' land," they will obey David, the Beloved, for it is written: "And the Lord thy God will circumcise *thy* heart, and the heart of thy seed, to love the Lord thy God with all *thy* heart and with all *thy* soul, that *thou* mayest live." (v. 6.) "This was not fulfilled after their short captivity:" in this world it cannot well be fulfilled; for when any heart is so far circumcised of God, as to love the Lord God with all the heart and soul, not only will that man live, but he will not die any more: he becomes sinless, according to the covenant when God takes away their sins. (Rom. 11: 27.) And after their sins are taken away, God is not unjust to pay them the wages of sin: death can have no more dominion over them. As it is written: "Repent ye, therefore, and be converted, that your sins may be blotted out, *when the times of refreshing* (resuscitation) shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you." (Acts 3: 19.) So it is plain that a time of blotting out of sins is coming, and also a time when ungodliness shall be turned away from Jacob: and these events occur at the same time, to wit: when out of Sion shall come the Deliverer, and God shall send Jesus Christ, which before was preached unto you. It occurs also at the same time with the *resuscitation*, which St. Chrysostom says means "*the resurrection*," and the context requires it: and that falls in with the *fulness* of the times of the Gentiles, and of all time.

So that I perfectly agree with the note in saying these promises "refer to what is yet to come after the present long captivity;" but I see a way to fulfil them that is not of this world. What the Lord will do with this world, he has told us: he reserves it, not for the Jews—no, no; but for the "fire, against the day of judgment and perdition of ungodly men."

(2 Pet. 3: 7.) Let no one be deceived: the times and the seasons are in the Father's own power: with them I am not at liberty to intermeddle, only *always to watch:* but the purposes of God will stand, and though a thousand years elapse before the end, the Man of Sin may have the dominion, but never the natural seed of Abraham. What promise they have is in, through, and with Abraham: and that promise was of a city that has foundations, and of a better country, even an heavenly, as the reader may find recorded in the 11th of Hebrews.

In conclusion, I will only say that notwithstanding the promises are chiefly given to the children of Abraham, it is not the children of the bond-woman, which is Hagar, answering to the Jerusalem that now is, and is in bondage with her children; but it is the children of the free-woman, answering to the Jerusalem above, which is the mother of us all, (Gal. 4: 25, 26,) the people of God in Christ and heirs of Abraham's promises. The promises are made to the seed of Abraham, "which is Christ." Gal. 3: 16.) The natural seed are a sign of Scripture verity to the latest generation: and the Lord's counsel respecting them, that shall stand. Bishop Newton, Jos. Mede, and Mr. Frey are men of renown, mighty in the Scriptures. They hold the views of the Note.—Those views may be true, but it seems to me they are weak, partial, carnal; while the view taken in this reply is spiritual, powerful, comprehensive, Christian, not *Jewish;* neither temporal nor worldly; but celestial, like the promises, and eternal.

"Glory to God in the Highest; peace on earth [the new earth] and good will to men;" the children of God in Christ, whether born of the loins of Abraham or Japhet, manifested to be the sons of God "with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1: 4.

H. D. W.

P. S. As a shadow of good things to come, the carnal Jews may return, much Scripture favors it, but the substance is "Jesus and the resurrection;" from which let no shadows withdraw our devout attention.

This pebble from out of the brook, the Lord send and direct, where it is most due.

POPERY.

Number of Papists.—Those who judge of the number of Papists in this country from the number of their churches, as compared with the other denominations, are greatly mistaken. Some curious inquirer has ascertained the average attendance at the various churches in Boston, the past year, to be little short of 27,000, or about one-fourth of the entire population.—The attendance is set down as follows, at 13 Orthodox churches 6,851, averaging 537 to each church.

At 4 Episcopal churches 2,503, averaging 629 each.
At 4 Catholic churches 8,050, averaging 2,012 each.
At 17 Unitarian churches 6,741, averaging 395 each.
At 5 Universalist churches 2,762, averaging 552 each.

Thus it seems, in *four* Romish churches, there are as many attendants as in *seventeen* Unitarian churches, and 1309 besides, being enough to fill 3 or 4 Unitarian churches. The four Episcopal churches are very large and wealthy, but their attendants are less than one-third of the number who attend the four Romish churches. And even the Orthodox churches, fall so far below the Romish, that the attendance in 15 of them would be but five more than in the 4 Roman Catholic.

The Pope's Temporal Power.—Louisiana was settled by the French. It is therefore interesting to notice that the Pope's civil power is not at all recognized in that State.

Important Decision of a Case in relation to Church Property.—Judge Martin, on Monday last delivered the opinion of the Supreme Court of the State in the case of Martin *vs.* the Wardens of the Church of St. Francis, in Pointe Coupee. The plaintiff was the curate of the parish, having been appointed by the Bishop of the diocese. The wardens became dissatisfied with their pastor, and gave him notice to quit, and that they would not pay him after a certain time. He refused to leave, and the Bishop declined withdrawing him, until his demands were paid.

The Court decided that the wardens were, under charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy; that the wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property dedicated to ecclesiastical purposes or to impose priests upon congregations contrary to their consent. The power of the clergy is spiritual alone, and can only operate upon the moral sense and consciences of the people. The law considers them as citizens only, affording them its protection as such, and the canon law is not to be considered in the enforcement of contracts.—*N. O. Bee, Feb.* 25.

Prelacy in Canada.—A Canadian editor thinks recent movements and pretensions justify him in believing "that the Church of England expects some day to *compel all to pay for its support, and to become the* DOMINANT SECT."

He proceeds: "And this is the point we wish the public of all sects to remember: we care not how the Prelatists may choose to un-church and un-christianize their neighbors; but we do care, and every Canadian ought to care, when a scheme is laid for destroying RELIGIOUS LIBERTY AND EQUALITY. We sound no false alarm. Witness the proceedings in connection with our Public Colleges."

Popery Displaying itself.—Popery is to exist, and prevail, till Christ comes. Its Anti-christian character, its idolatries and its blasphemies, are manifest as ever, but many are taken captive by it, and it prevails still.

Mr. Vinet, writing from Paris, to Baron Guiraud, says of Popery:

"This corruption of Christianity is, in my view, one of the worst inventions of the Wicked One It goes at the present day beyond all bounds. The great Catholic divines of the seventeenth century would be frightened at it, and Mr. Guiraud should be too"

If any one doubts whether Popery is Antichrist, let him read in the "Glories of Mary," by father Liguori, who has been sainted, a book publicly sanctioned by the archbishop of Paris, assertions like the following, (and the book is full of them): "The Son of God took the part of justice, and his Mother, the part of mercy: there are two ladders set up to heaven, one red, which is Christ's, and almost all who mount it fall; the other white, which is the Virgin's, and all who make use of this ladder, infallibly reach heaven."

Popery Abroad.—President Durbin, of Dickinson College, Pa., writes to Dr. Sewall:—

"I have no doubt—no intelligent Protestant in Europe can doubt—but that Catholicism is gradually regaining its ground in Europe, under the direct or indirect patronage of most of the monarchies, because they find it a very convenient and powerful means of controlling the mass of the people through the priesthood. In Italy and Austria the clergy are in correspondence with the Bishops, and the Bishops with the Minister of Police. Louis Phillippe and the Church had no friendship for each other seven years since; now they are in close alliance, and, with a returning sense of religion among the *people* of France, there is a corresponding return of the Church to power. The ceremonies and decorations of the churches are arranged to suit the state of society, so as to strike and captivate the mass of the people. Thence she is acquiring her influence again over two divisions of the community: over kings and rulers, because they need her as a means of government; and over the mass of the lower orders, because she is so arranged in her external ceremonies as to strike and gratify the senses, and so adapted by her sacraments, particularly of *penance*, and her doctrine of purgatory, as to assure to the *ear*, after auricular confession, the pardon of sin, and the hope of escape in the next world, if not quite successful in this. While in England she is acquiring great influence, by greatly multiplying and expanding her external machinery, such as fine churches and cathedrals, schools and colleges, and the residence of many missionary priests; secondly, by the strange approximation of many of the clergy of the establishment to what is essential to Catholicism; but, most of all, by the too equal division of Whigs and Tories, so as to give the balance of power, during the last Administration, very much to the Catholic party represented by Mr. O'Connell; and when we remember that the religious faith of a Catholic is superior to his political opinions, while, on the contrary, the liberal faith of a Protestant is subordinate to his political opinions, we shall see the true power and position of the Catholic Church in affairs of government where there are popular elections.—*National Intelligencer.*

Movements of the Jesuits in New England.—We understand that a splendid building is under way at Worcester, Mass., which is intended for the organization of a *College of Jesuits*, to be devoted to the education of youth, in the higher branches of classical learning and science. A highly accomplished and learned Jesuit, from the "eternal city," is to be the Superior—and it will be opened with great pomp and splendor in October next. What would the old Puritans say to this, if they could look up from their graves?—*Herald.*

How to be ready for Christ's Second Coming.

Addressed to believers in the Second Advent near.

Beloved Brethren and Sisters,—Please allow your close and prayerful attention to be called to a consideration of most vital consequence; and do bear with a weak fellow mortal if he press it upon you. The Holy Ghost, by the apostle Paul, in 1 Cor. 12: 2, teaches us that "though we have all knowledge and have not charity we are nothing." Now, although in God's gracious providence you may have been called to learn and even teach the truth of the Second Advent near, yet as sure as God's word cannot fail, unless you secure and cultivate the living Spirit of Christ in your heart, unless you have charity, you will lose your soul; after all your warning of others, yourself become a castaway in the day of the Lord. My heart has bled, as it were, under the bitter fear that many dear Second Advent brethren and sisters may be shut out with the foolish virgins, for the want of loving those well-meaning brethren who have not yet come to the truth—for drawing uncharitable conclusions about those who do not come speedily to the light—for indulging hard feelings of the fallen heart towards those who oppose the truth. If we really knew that their opposition arose from wilfulness or wickedness of heart, it would still not be our place to indulge in feelings of indignation. Leave them before God. "Vengeance belongeth unto me," saith the Lord. Christ and his apostles laid more stress, far more, on possessing love, not only to the brethren, (all children of God, whether they believe the Second Advent near or not,) but even to your enemies, than on any thing else; and think you it is enough to have the *knowledge* of Christ's Second Advent in your *head*, without a preparation for it in your *heart?* No, verily. "Though I understand all mysteries, and all knowledge, and have not charity, I am nothing." O, dear brethren and sisters, be wise. Be ready, and watch every moment. I have warned you. (See Ez. 33: 5.)

—*Signs of the Times.* A Watchman.

More Proofs of Sanity.—The New York Daily Plebeian has exhibited a decided symptom of recovery from the mania which has prevailed among editors. It says: "Mrs. Leverich, of Newark, who commited murder upon herself and two children, is said to have been of a family afflicted with hereditary insanity; and is said to have never attended any Miller meetings or had any connection with the Second Advent Association."

When the Lord shall come, he will find the world almost void of true and lively faith (*especially faith in his Coming;*) and when he shall descend with his heavenly Banners and Angels, what else will he find almost, but the whole Church like a dead carcass, as it were, miserbly putrified with the spirit and manners, and endearments of this world?—*Cotton Mather.*

BROTHER FLAVELL.

In our paper of Dec. 23, we noticed the labors of this brother, who has contributed largely of his substance, and has devoted his whole time to the proclaiming of the Midnight Cry. He has travelled extensively at his own expense, besides giving away many publications. He is a whole-souled mechanic, of limited education. After reading his letter, who will excuse himself from laboring wherever the Lord may open a field? It was written to his wife, at Newark, and not designed for publication; but we are permitted to copy so much of it as will show in what a work our brother is engaged. His letter is dated at Church-town, Pa., where he was at the time of writing, giving a course of lectures. He says:

"Where I was last, (before coming here,) there is a great revival in progress. Their minister, Mr. Harr, professed to his congregation the last night I lectured there, that every doubt was removed from his mind. He has gone out to lecture. A good work of revival has commenced here. Last night, many were forward for prayers. The people are sending from all directions for lectures on the subject of Christ's Speedy Coming. Churches are open all around for lectures. The Lord is going to do a mighty work here, if the time should be delayed a little longer. I lecture twice daily.

"I expect to lecture at Carlisle, where the Methodist College is located. I have one or two engagements before I reach there. The doctrine has been received at Church-town beyond all expectation. A very powerful work is going on. I can give no description of the interesting scene. The shouts of the redeemed, and the cries of poor sinners for mercy, were beyond all description. The minister of Mechanicsburg has gone out to lecture. The subject has done a great work there. There is another minister by the name of William Miller, convinced under the same course of lectures, and he also is preaching it. I go first to Mount Joy, and then to Carlisle, where a place for the lectures is procured. May the Lord give me mouth and utterance. If any lecturers *can* be sent out here, there is room for them. Help is greatly needed.

Abraham Flavell.

Church-town, March 11, 1843.

Two brethren, who have labored diligently in the city and vicinity give the following report of their labors:

Dear Brother Southard,—Last Saturday morning we left the city of New York for Peekskill, for the purpose of sounding the Midnight Cry. We distributed some papers to persons in the boat who had not heard any thing on the subject of our Lord's Second Coming, but who felt willing to read and think for themselves. When we arrived at Peekskill we circulated our papers through the town; and although many gladly received them, yet some seemed afraid to take them in their hands or to study the subject. The news of two "*Millerites*" having arrived in the town, caused quite an excitement—which caused many to come out. On Sabbath morning, we went to our beloved Brother Miles' church, in the upper part of the town, where they held a quarterly meeting; they opened with a love-feast, which, we think, was one which will never be forgotten in time or eternity. The beloved brethren and sisters seemed to meet with one accord, as the Primitive Christians did in the upper room on the day of Pentecost. And, inasmuch as the Lord poured out his Spirit on them, so likewise he did on us. There were so many in the morning who had not an opportunity of telling what the Lord had done for their souls that they had to continue the meeting in the afternoon, on which occasion the Lord was present to save

We spoke in all the meetings through the Sabbath and urged the beloved brethren and sisters to come up to the standard of holiness in view of Christ's speedy coming, which had a good effect, as they set about the work speedily, and the Lord, in answer to prayer, cleansed many of them from all unrighteousness. On Monday afternoon and evening the Lord poured out his Spirit in such a manner as we never saw before. Eternity seemed stamped on almost every countenance in the church.—The meeting was concluded about 10 o'clock at night, but there was such a hungering and thirsting after righteousness that the people seemed as though they did not wish to leave the place. *So we commenced again* and continued until about half-past 11 o'clock. In the last meeting, a dear sister, 74 years of age, seemed to have her spiritual strength renewed as the eagle, as she testified that the Lord had cleansed her from all sin.

We remain fellow laborers in the vineyard of the Lord till he comes, H. Campbell. W. Levante.

INSANITY.

If men are driven to madness because they hate the truth, it will not be the first time in the history of its progress, nor will it prove that truth is pernicious. Those who love Christ are commanded to rejoice and lift up their heads when they see the signs of his coming. This does not seem much like going crazy. We intend to publish such facts on this point as we may receive from good testimony. Here is a specimen from the last "Signs of the Times:"

DR. CRARY'S ANSWER TO OUR REQUEST.

Dear Bro. Bliss,—In compliance with your request of last week, I have to-day made inquiry of Bro. Hunt, who has charge of the Retreat for the Insane, respecting the number now under his care, whose derangement has been caused by the doctrine of the speedy coming of Christ, and he informed me that of the *ninety-one* patients now in the Retreat, there were NONE whose insanity could be ascribed *in any way* to this doctrine; and furthermore *he had never known an instance where this was the cause of derangement.*

As to their being any crazy ones among the Second Advent believers in this city, or in the region round about, I know of none, unless you may call those crazy who are doing their utmost to arouse a sleeping church, and a guilty world to a sense of their situation, that they may prepare to meet their Judge. D. Crary.

Hartford, Ct., February 27th, 1843.

"Brother French, who has lectured at Worcester and at Providence, in a recent letter, mentions the following incident, at the close of a course of lectures at Greenville, R. I.:

"'Bro. Reuben Allen, for many years pastor of the Baptist Church there, said he felt it duty publicly to confess that he believed beyond a doubt that the 2300 days would end this year, and that the evidence from the Bible was altogether in favor of its being an end of all earthly kingdoms, he most tenderly exhorted the congregation to be ready for "that day."

"'At the close of our meeting on Thursday, he mentioned there had been much said and published, about the fanaticism and fright that accompanied the preaching the advent near; he called on the congregation to witness there was *none* of it there, neither was there any who appeared to be made in the least insane, but the opposite, they were like those who had come to themselves, and were resolved to arise and go to their Father; the silence of the meeting being occasionally broken by those who had obtained a blessing, or by the deep sigh of those who ardently wished one.'"

CORRECTION.

Distressing Effects of Millerism.—We find in the New Hampshire papers an account of the death of Mr. Shortridge, aged fifty-five He was formerly a merchant of respectable standing in Portsmouth, but, by misfortune in business, had been several years reduced in his pecuniary affairs, and suffered much from an almost incessant mental derangement. At the day of his death he was imagining the time of the Second Advent was to take place He had made a garb for the occasion, and with this he was waiting; until, becoming impatient, he climbed to the top of a high tree. There, *mantled in his long white ascension robe*, he made one aspiring effort, but was precipitated to the ground, and instantly died from a broken neck.

We cut the above from the New York Observer. It stands first in a string of three paragraphs, to which the editor appends these remarks:

"The Midnight Cry, a Millerite paper published in this city, recently denied the correctness of the reports that Millerism is a fruitful source of insanity, and said that the cases are never reported by papers published in the towns to which lunatics are brought for confinement. Perhaps the above will be admitted as FACTS TO BE RELIED ON."

We possess the facts on this subject in part. Two private letters from Portsmouth were received yesterday. One says: "The report of Mr. Shortridge's death IS WITHOUT FOUNDATION, as letters will show written by him to his friends in this town."

The other says:

"The report respecting Mr. Shortridge's death is incorrect. It was contradicted in the last week's paper, (Portsmouth Journal,) and more than this, one of his friends here in town, received a long letter from him, a few days ago. What could have given rise to such a report I cannot conceive. It is all verifying scripture—'That in the last days there shall be scoffers.' I see and hear enough daily to convince me, that this scripture is having its fulfilment at the present time; for nothing is left unsaid that the wicked one can help people TO INVENT."

The editors of the Tribune and of the True Sun, have done the fair thing by correcting this story.

Respecting the other paragraphs quoted by the Observer, we will publish authentic statements, if our friends will send them to us, whatever the facts may be. In the meantime, we call upon the editor of the Observer, to give a contradiction of the above invention.

A citizen of Philadelphia gives the following deserved rebuke to a large class of editors:

Mr. Editor.—It is painful to notice the entire want of honesty now manifested by editors whom we have long patronized, those whom we have heretofore supposed to be governed by principles of common integrity. In the want of better arguments, they appear to seize upon any report, however groundless or absurd, to stigmatize with infamy the unoffending class of religious persons who honestly understand the Scriptures to teach the coming of Christ this year. They seem to have found the direct cause of all insanity, suicide, and imbecility, in this belief, for every thing of the kind is now attributed to its influence. We have traced out several of these complaints, and found them in every instance to be groundless. A Citizen.

Pestilence in Guayaquil.—In Guayaquil there is an unknown plague taking off great numbers of inhabitants—fifteen hundred have died in one week. The American consul and most of the principal men of the place are dead.

For the Midnight Cry.

"BEHOLD THE BRIDEGROOM COMETH."

BY J. N. T. TUCKER.

He comes! He comes! Sinner, prepare,
The Lord, thy Judge, to meet!
To live in sin no longer dare,
Repent, and pardon seek!

Come, sinner *young*—come, sinner *old*;
Come *rich*—come POOR—come ALL!
Come, and his matchless power behold,
Thy soul to disenthrall.

Come *now*, while life and reason last,
The "midnight cry" attend:
Come, lest the "harvest day be past,"
And mercy's "summer end!"

Let not the 'luring toys of earth
Betray thee yet to stay,
On all the plains of sin and death—
Oh fly! and live, to-day!

And you, ye saints! rejoice and sing,
In *hope* of "harvest home;"
Soon shall ye triumph with our King,
And shout—"*the Lord hath come!*"

Awake then! give the warning cry,
A *scoffing* world to show
Their awful end is *drawing nigh;*
Their dreadful overthrow!

O may we all be found awake,
With "*burning*" lamps well "*trimmed*"—
Our place among the saved to take,
And with the Lamb be join'd.

And upward to celestial spheres,
With Christ and angels fly—
And wait till the "New Earth" appears—
To bloom eternally.

There, in the "New Jerusalem,"
Forever,—*evermore*,
The endless praise of God we'll sing,
And count his glories o'er.

Sennett, 1843.

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40 and 41 Arcade, Philadelphia. Address J. Litch.
City Rooms, opposite the Log Cabin. Brooklyn.

THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, MARCH 31, 1843. Nos. 11 & 12.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

Published every Friday, by J. V. HIMES. Assisted by L. D. FLEMING and N. SOUTHARD.

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THE MIDNIGHT CRY.

LECTURES.

Brother Hervey left New York for Boston on Wednesday morning, and brother Caldwell for Philadelphia.—Brother Miller is now sick at Rock city, near Ballston Spa, with the erysipelas. Brother Himes thinks he will get well (if time continues) in a few weeks.

Lectures are continued every evening at the corner of Catharine and Madison streets, and three times on the Sabbath. Prayer-meeting at 3 o'clock, P. M., each day.

Brother Whiting has been lecturing at Brooklyn to large and interested audiences, and continues next week. His health is not fully restored, but our readers will perceive that his pen is not wholly idle.

THE MILLENNIUM.

Do not let the length of our remarks on Isaiah xi. deter you from a thorough reading. We have been delighted with the harmony of the Scripture in reference to the true Millennium at the resurrection of the just. Spaulding's Lectures are reprinted, and for sale at this office.

In the Midnight Cry of Jan. 27th, we quoted CALVIN LUTHER, KNOX and MELANCTHON, all holding the same view. The opposite view of the Millennium is, we think, irreconcilable with the plain declaration that the Little Horn makes war and prevails till the judgment: which Paul expresses by saying that the Man of Sin is to continue and be *destroyed with the brightness of Christ's coming*. See this matter conclusively proved by Amzi Armstrong, D. D, in the Cry of March 10th.

FIGURES IN PROPHECY.—That some expressions of the prophecies are figurative, is undeniable. In our remarks upon Isaiah, we adopt the obvious principle that familiar earthly things are used to illustrate great and heavenly subjects. Our opponents *reverse* this plain rule.

TRANSLATIONS.—We have quoted from translations, to which few have access, in several articles this week. We do not present them as higher authority than our common version, but merely as different mirrors reflecting the light of the original. By comparing them with their common Bibles, our readers may get new vews of the glory and beauty of the divine word.

☞ A course of Lectures will be delivered in the room corner of Grove and Hudson streets, (known as St. Luke's School Room,) by H. V. Teal, on the Second Coming of Christ this year. To commence on Su[illegible]y, March 29th, at 10 o'clock, and to be continued th[illegible]h the day, and every evening through the week, except Tuesday and Wednesday evenings, at 7 o'clock.

CORRECTION.—In the letter published March 3d, mentioning the revival in North Wardsboro, Vt. and vicinity, the number of those blessed, was erroneously printed *two* hundred, instead of *one* hundred.

CORRECTION.

In the Midnight Cry of Nov. 28, we published as follows:

"We are informed, from an authentic source, that the four Congregational clergymen of Hartford, Ct., met a short time since, and appointed one of their number, the Rev. Mr. Sprague, to collect the evidence contained in the Bible in favor of a temporal millennium, and deliver the result in the form of a lecture. After examining the question for a week, he acknowledged that he could not find satisfactory evidence in the Bible to prove a temporal millennium, and Dr. Bushnell acknowledged that he came to the same conclusion a year ago. The question was then abandoned, and no lecture preached upon the subject."

A few weeks ago this statement was denied in the Evangelist, in such a way as to lead the reader to suppose there was no foundation for it. The facts are, as we have since learned them by a gentleman who conversed with Mr. Sprague, that the subject was talked over at a meeting of ministers, and he remarked that he intended to preach on it. To this the others assented, but Mr. Sprague, after examining the subject, did not preach as he had proposed, because the proof of a temporal millennium "was not so overwhelming as he expected." Our mistake consists in the word *appointed*.

PORTSMOUTH, N. H.

A private letter, speaking of Brother Brown, says, "He had read nothing upon the subject of the Second Advent excepting the Midnight Cry, which some kind friend had sent him." The writer proceeds:

"Believers are multiplying almost daily. We had a blessed union meeting Monday evening, March 6th. We had two short sermons, by brother Burnham, (Baptist,) and Padman, (Methodist,) after which brother Brown came in, and made some remarks. He said he came there to let the brethren know he was one with them; but if any one had told him, last December, that in the month of March, he would be in the Christian Baptist meeting-house, embracing their views in regard to the second advent of our Saviour being this year, he should have considered himself insulted. Such was the pride of his heart, he could not think of mingling his prayers and songs with theirs: 'But,' said he, 'I shall have reason to praise God through all eternity, for the blessing I have received.' He said he had often heard the brethren say, they felt the witness in their hearts, but it was a mystery to him, for he thought it sufficient to have it in his head. 'But now,' says he, 'it is the reverse. I want it in my heart also. It shall be my aim, from this time, to preach the gospel in its purity, and endeavor to remove the *mist* and *error* that has crept into the minds of the people.' He says he should have believed the doctrine before, but could not submit to the reproach that would follow; but as soon as he was willing to give up his reputation, (which was now no more in his estimation than a bubble,) and *all that he had*, to God, Truth, like floods of lightning, (to use his expression,) rolled in upon his soul, till he was obliged to cry, Lord, stay thy hand. It was a soul-reviving time. He expects to leave town in a few days, but will return, and give a course of lectures, if the world shall stand. He thinks the people will then be better prepared to hear, as it is now the current report, that he is insane. He mentioned it the other evening, and said if he was ever insane, it had been through the whole of his former life, but was *now* a *sane* man."

A SCENE OF THE LAST DAY.

BY WILLIAM MILLER.

The following article is given in its present form, though incomplete, to bring the great realities of the "JUDGMENT TO COME" before the minds of our readers. If any believe the incidents of the coming day are not correctly pictured here, let them turn to the Scriptures, and together with them, examine their own hearts, and be sure that they are ready, waiting and looking for Christ's coming, and then watch and pray that they may be accounted worthy to escape all these things.

THE SUPPOSED REFLECTIONS OF A SINNER, WITNESSING THE SOLEMN EVENTS WHICH IMMEDIATELY PRECEDE, AND FOLLOW, THE SECOND ADVENT OF OUR LORD JESUS CHRIST, AND THE CONFLAGRATION OF THE WORLD.

AH! what means that noise? Can that be thunder? Too long—too loud and shrill—more like a thousand trumpets sounding an onset. It shakes the earth - - - see, see it reels! How dreadful!—how strange! - - - Another phenomenon, to frighten poor, ignorant fanatics. I will not be afraid. Let nature play her fantastic gambols. My soul's too brave to shake—too big to be afraid. When the stars fell like hailstones, I stood unmoved, and laughed at others' fears. They passed away, and all was calm again. It was one of nature's freaks. So oft of late has nature played her tricks, methinks 'tis natural. There was a time when superstition reigned. The world would then have said—ah, yes, and believed it too—that these denoted war, bloodshed, and great convulsions among men; but now the world has become more wise; they are not fools and cowards, as our forefathers - - - Hark! another sound—more long, more loud, more dreadful still! Rock—rock! the world is rocking men like babes to sleep. I will not yet be scared. This may be natural. The wind is pent up in the bowels of the earth, and in seeking vent makes all this uproar These noises in the earth, and roarings of the sea, which have of late made timid mortals shake, by this philosophy are all accounted for. I am not shaken yet. Nature will work her own cure; and while these Christian fools are trembling under their vain imaginations of these sights and signs of the great last day, I stand un - - - A third great blast—a shout—a cry! What means this wild roar? I'll go and see. - - -

[*The open air; a brilliant light seen in the heavens, and the inhabitants issuing from their dwellings, some screaming with fright, and others cursing their cowardice; while a few, silent with awe, are looking and waiting with deep anxiety the approach of the new, but long-expected heavenly luminary.*]

- - - Ah! I thought it so. Aurora Borealis! [*Speaking to the multitude.*] Ye fools and cowards all! why do you make ado about this so common sight? Have ye not often seen, within a few years past, the heavens almost as brilliant as now—what the vulgar illiterate called "fire, and blood, and pillars of smoke"—and then it passed away, and nothing was left but to ridicule each other's fears? And so now: this will soon pass a——

. . . . But it increases. See, see—how brilliant! The very clouds are bright with glory. It rolls and gathers to the zenith. . . . Hark! —hark! another sound, more deep—a fourth, more loud and long—a second shout!—'tis like the human voice: it is the wind—the electric fluid in the air. See, see—the heavens do shake! The clouds, the light, the air, are trembling yet. . . . . And yet the light rolls on, the cloud grows brighter, and the rays diverge from yonder point. An eye!—an eye!—how like the All-seeing Eye! I will not tremble yet. These coward souls shall never see me sha— What! yet another crack! How deafening to the ear! Another shout! . . . Sure, that was a shout of men—I hear them still. The mountains shake and tremble on their base; the hills move to and fro; the compass needle has forsaken the pole, and leaps towards the zenith point. What can this mean? Is nature in a fit? . . . The light! the light!—it still approaches near to the earth—and brighter too; it dazzles my weak sight. Is it a comet, or some other orb, that has strayed from its track, and by the laws of gravitation is approaching to our earth? Now for the laws of nature here's a struggle! and if that other law, repulsion, does not repel its force and drive it back, then surely this poor, dark, sublunary globe must be drowned in a sphere of fire; and where will mortals . . . . Another sound!—a dreadful blast, an hundred fold more loud than former trumpets! This shakes my soul—my courage, too, has fled. What but a Gabriel's trump could give such sounds—so loud, so long, so clear? . . . . Look! see!—the sun has veiled his face —all nature heaves a groan, one deep-drawn sigh, and all is still as death. . . .

. . . . The clouds—those vivid clouds, so full of fire—are driven apart by this last blast, and rolling up themselves, stand back aghast. And O, my soul, what do I see? A great white throne, and One upon it. His garment is whiter than the driven snow, and the hair of his head is like the pure wool. See fiery flames issuing from his throne, rolling down the vault of heaven like wheels of burning fire. Before him are thousands and thousands of thousands of winged seraphim, ready to obey his will. See Gabriel, the great archangel, raising his golden trump to his mouth. The last great trumpet sounds—one heavenly shout—and in a moment every angel flies, each different ways, in rays of light, to this affrighted globe. The earth now heaves a throb for the last time, and in this last great throe her bowels burst, and from her sprang a thousand thousand, and ten thousand times ten thousand immortal beings into active life. And then those few who had looked on the scene with patient hope, were suddenly transformed, from age to youth, from mortal to immortal; and thus they stood, a bright and shining band, all clothed in white, like the bright throne which yet appeared in heaven.

While I stood gazing on this heavenly band, I saw the winged seraphs, who had come from the great white throne when the seventh trumpet sounded, standing among them. "All hail!" they cried, "ye blood-washed throng—arise, and meet your Saviour in the middle air." They clapped their wings, and the next moment all the air was full of the bright seraphs and their train of immortals whom I late had seen spring from the earth. I saw them pass through the long vista of the parted cloud, and stand before the throne. Then I beheld one, like the sons of men, came on a cloud, whose rays of brightness filled the upper vault with radient streams of light, more brilliant than a thousand suns. He came before the throne, and then I heard the shout of the celestial host, which filled the upper regions with a sound that echoed down to earth, and make the dark spirits in the pit of wo shriek out in lamentations of dread despair. It was a shout of victory. A thousand harps were tuned, and soon the heavenly choir sang hallelujah to the Lamb of God. Thrice they repeated the grand chorus, and thrice with shouts of these young immortals did the arch of heaven echo back to earth this shout of victory; when suddenly the cloud, which late had parted to give this view to earth, rolled up the vault of heaven its dark and sable mass from the horizon, until it closed from view the great white throne, and Him that sat upon it, and wrapt this globe in darkness, such as covered Egypt when Moses stretched his rod over the land of Pharaoh.

The air now became stagnated with heat; while the dismal howlings of those human beings who were left upon the earth, and the horrid yells of the damned spirits, who seemed to have been driven from the middle air by the cloud which shut down its impenetrable veil upon the world, filled my soul with horror not easily described. I thought myself in the dark pit of hell, which I had often made a ridicule of in former days. But soon a flash of lightning showed me that I was still on earth, and then a peal of thunder, which shook the globe to its very centre, and made this earth to tremble like a poplar leaf; while flash after flash of vivid lightning made darkness visible, and roar after roar of the approaching thunder made horror still more horrible. The air, if air it could be called, became impregnated with a sulphurous flame, that choked the lungs of man and beast, and seemed to hush in silence those dismal yells and moans of wretched mortals in this wreck of matter. I asked death to rid my suffering frame from torture: but, ah! death now denied me aid. I now remembered all the warnings of my former days, and these enhanced my pain. I remembered, too, the Scriptures which spoke of this great burning day, which I had treated as a fiction to frighten weak and silly mortals. I saw, and now believed—but O! too late—that all that God had promised. had been, was now, and would be literally fulfilled. My conscience now spoke terror to my soul. I now began to repent; but O! it came too late! I cried for mercy; but where was mercy now? When last the heaven was open, and I had seen the Judge upon his throne, Mercy had veiled herself; and when the immortal band had left the earth, I saw her leave the globe, and wing her way up to the throne of God; and, as she left the world, I heard her voice proclaim, "It is finished." I knew her work was done; and yet my tongue cried mercy! I saw, when the flash of lightnings gave me chance to see, a thousand damned forms of demons, grinning out horrible delight. I heard, between each roar of thunder, their tauntings and horrible imprecations.

The heat became severe; combustibles began to burn; when suddenly the heavens began to rain a shower of hailstones. I fled for shelter to a shelving rock, and there secure I lay. The air became more clear and cool. I now could see the inhabitants left on earth flying for shelter in every direction; some wounded by the hail, and with their horrid oaths crying for help to their more fortunate companions. But there was no regard for others' woes—each one sought shelter for himself. The hail increased. until nothing but rocks and caverns of the earth could stand before it. The buildings, temples, and proud palaces of kings were all demolished, and lay a heap of ruins. The forest trees and groves were scattered upon the plain; and nothing stood the storm, of all the works of man. The face of the earth was covered over with ice, as though a hundred winters had reigned predominant. The eye could rest on nothing but one wide waste of frozen heaps of hail, with now and then a solitary human being wandering among the ruins of the once inhabited cities, half chilled to death, seeking for shelter, or to satisfy a craving appetite, cursing and blaspheming the God of heaven, for the plague of the hail. . . .

. . . The storm had ceased. The sun appeared behind the broken clouds, far in the west, with now and then a faint and sickly ray, that made the desolation still more desolate. The beasts that were upon the face of the earth were all slain, except a few who had burrowed in the earth. The fowls of the heavens were scattered over the earth among the slain; and of all the feathered tribe there was nothing left but scattered carcasses. Bodies of human beings were underneath the ruins in every place, some dashed in pieces, some without heads, and some whose limbs were severed from their trunks, and in every form that death could prey upon the human frame. Some, still in life, though wounded, filled up the dismal scene with moans, and groans, and shrieks of wild despair.

The cloud, which but recently had covered the earth with darkness, and had discharged its contents of massy balls of ice upon the world, now rolled its broken columns to the east. The sun was sinking in the western horizon, as if it hid itself from this vast desolation. And when the cloud rolled half way down the eastern sky, there opened to our view another sight—more grand there could not be—a city! Its walls were great and high. The foundation appeared to be the great white cloud, on which the throne was placed when first I say the light. This city lay four square upon the cloud. The height, the length, the breadth appeared equal. The walls were made of jasper, more pure than gold that is seven times purified. It shone more brilliant than crystal. Twelve manner of precious stones garnished the walls. Each several stone outshone his fellow; and yet the polish of the stone was such that each reflected back the rays his fellow gave, and, thus commingled, formed one general mass of rays of light and glory, increasing with every reflection twelve fold, and thus increasing, for aught that I can tell, to infinity. Twelve gates I saw—three on every side. These gates were made of pearls; each pearl a gate, and every gate a pearl, more brilliant than a sun. All the streets were gold, so highly polished that they shone as it were transparent glass. I saw no temple there; but I beheld such glory as my eyes never saw before. It was the Great I Am, Lord God Almighty, and the Lamb of God, that filled the city with such rays of light, that if the sun, and moon, and stars had all combined, they would not have compared with it, any more than the small glow-worm could with the sun in his meridian glory. I wonder how I did behold such rays of glory, and yet they dazzled not. But yet, I now bethink myself, while I stood gazing, this thought was whispered, as I imagined, to my mind—"All this you have lost for your rejection of the Lamb you see—the light of yonder city!" At this my soul was filled with horror, and madness seized my brain. I cried to the rocks to hide me from the view of Him whom I had thus rejected. But rocks were deaf. I then fled to the mountains, and called on them to fall upon me, and hide me in the bowels of the earth, or crush me into nonexistence. But mountains had no pity on a wretch like me. I turned my eyes away, that I might not behold the sight again; but still the view was plain. I shut my eyes, determined to shut out this hateful vision; but, O! the form was printed on my brain in lines of livid fire. Which way I turned, the city lay before me. I saw, or thought I saw, the glory, harmony, and happiness of the citizens; and every view added rancor, enmity, and envy to my soul. I gnashed my teeth with pain; I raved and roared like a wild maniac; and yet my reason told me I was sane—these things were real. I cursed and swore—blasphemed the God of heaven; yet every oath returned upon me, and was like a dagger piercing to my heart. I called on death to rid me of my pain; but death obeyed not. I thought of suicide, to rid myself of self; but then, eternity—O dreadful thought—would rush upon my brain and fill my mind with horror inconceivable. I tried to hope that things would change, or use would reconcile me to my lot; but hope had fled, and this I saw, forever! No hope of change for better; for all that hope of change that I had ever had, I treated with disdain—yea, worse, with ridicule and contempt. I saw the very nature of the holy law required my banishment forever. And all the time of probation which I had formerly enjoyed, I saw was on this express condition—to be prepared to meet this very time; when holiness and sin, happiness and misery, would be forever separated; when he that is filthy would be filthy still, and he that is holy would be holy still. I knew that God himself had told us this; but yet I listened not. Filled with my own vain thoughts and vainer lusts, I trampled on the commands, warnings, and invitations of the God of heaven—and here end all my hopes! Ah! could I hope to be happy, on the condition of being holy too, I would cast it from me; for in my very soul I abhor, I hate the very name of holiness. I should be willing to be happy; but to love others as I do myself—and then to love that God supreme above all others, and even above myself—I will not, cannot, shall not here submit.

While my mind thus passed from bad to worse, and every avenue of the heart was filled with evil passions, I saw the city still drew nearer to the earth; and from its rays had poured such a flood of light and heat upon the earth, that the hail melted, and the streams and fountains of water dried up. The tops of the mountains soon began to burn: the rocks began to melt, and with their lava filled up the streams and vales below. This was not like the former heat which I had recently experienced before the storm of hail: no sulphurous smell, no suffocating heat like that. It was a flame more pure—a searching, cleansing, penetrating flame of fire, that searched in every nook and corner of the world, and pierced the very bowels of the globe—that penetrated every crevice, crack, and cavern of the earth, and then descended to the bottom of the deep, the sea, and thus destroyed all that had life, and all on which the curse of sin was found. The monuments of man, that long had stood the shocks of ages, now mouldered down to dust. The works of art, the "proud capt towers and gorgeous palaces," and all the modern pageantry of pride and show, were by this flame to ashes turned. The cities, villages, and towns, which once had filled the world with human beings; and all the seats of science, where man had long been taught the ancient fables and the vain philosophy of the former generations, and also learned the more modern customs and fashions of the day, to lord it over others, who had not thus been blessed, as they supposed, with this great ray of light, this mortal-cast, man-made wisdom; these all did melt away, and not an eye could see or finger point where once they stood. The battlements of war—the pride of kings, defence of nations, and the boast of warriors—which longer yet had stood the ravages of time, and now for ages back had claimed the name and title which mortals give, "impregnable"—who, from their gaping sides, had poured at times such showers of missiles upon the approaching foe, that many a gallant ship, with all her crew, had found a berth beneath the watery wave, or scattered in fragments into the middle air—and many a brave and fearless hostile band had left their bones to whiten on the plain; these, too, had sunk beneath this powerful flame, and there was not a fragment left to tell where once they stood.

I saw the cloisters of the Roman monks, and the dark cells of the nuns, which long had kept from view the secret crimes and midnight revels of their murderous, cruel, lustful inmates; I saw the dark-walled chamber of the inquisition, filled with its means of torture, that had in ages past drenched all its walls in blood, now hung, in solemn mockery, with images of Christ, with likenesses of angels, and pictures of the Virgin Mary, blasphemously called "the mother of God;"—all were consumed by this pervading flame. I then beheld it approaching where I stood. My flesh began to quiver on my bones, my hair rose up on end, and all within me was suddenly turned into corruption. I felt the flame when first it struck my person; it seemed to pierce through all the joints and marrow of my frame, dividing soul and body. I shrieked with pain, and for a moment I was all unconsciousness. The next moment I found myself a spirit, and saw the mass, of which my body lately was composed, a heap of ashes; and although my spirit yet retained a form like that which I had dropped, yet half the pain was gone, and a moment I seemed to live again for pleasure. But the next moment, turning from the loathsome lump of ashes, I saw the flame, and in it saw the form of the Most Holy. I fled as on the wings of the wind, and skimmed the surface of the earth, if possible to escape the sight of that All-seeing Eye; and as I flew, I soon found many thousand more unhappy spirits like myself, seeking for the same object. We fled together, and every moment added to our numbers scores of these unhappy beings; but still the same most holy flame pursued, until we found no place on earth could hide us from his view. We then launched forth into the lower air, and sunk—and sunk—and sunk, until we came to this dark gulf; and here we found this pit, where light can never enter; and glad to find a place where holiness will never enter, we plunged in here; and when we left the light, and sunk into this dark and dismal place of wretchedness and wo, we found ourselves enclosed on every side, in chains of darkness, that all the demons and spirits of the damned can never break, until He who shut us up will please to let us loose again; and then, we know there is another place, which lies far beneath this dark and dismal pit, that will be our last abode—"A LAKE OF FIRE AND BRIMSTONE!"

EDITORS SPEAKING GOOD SENSE.

"*We do not concur with Mr. Miller in his interpretations of the prophecy*; but we can see neither reason nor christianity in the unmerited reproach which is heaped upon him, for propagating an honest opinion. And that he is honest we have no doubt. True we think him in error, but believe he is honestly so. And suppose he does err in his views of prophecy, does that make him either a knave or a fool? Have not some of the greatest or best men who have lived since the days of the apostles erred in the same way? And who will say that all these, including Whitby, Bishop Newton, and others of equal celebrity were monomaniacs, and driven by a pitiable or culpable phrenzy to the adoption of their opinions? The truth is, as we apprehend, that many of those who are so indecorous and vituperative in their denunciations of Miller, are in fearful trepidation, lest the day, being so near at hand, "should overtake them unawares," and hence, like cowardly boys in the dark, they make a great noise by way of keeping up their courage, and to frighten away the bug-bears."—*Pittsburg Gazette.*

The editor of the Countryman, giving the Synopsis of Mr. Miller's Views, says,

"The abstract of Miller's views which we give on our fourth page, so far as we give it in this paper, is and has been, according to what we have been able to ascertain, the professed belief of orthodox Christians, from the day of Christ's ascension into Heaven, until the present hour. Therefore they are not merely Mr. Miller's views, but the acknowledged views of the Christian Church, received Bible doctrine; and if Bible doctrine, then are they the *truth*.

"One of the Apostles who shared as largely in the confidence and personal instruction of his Master as any, concludes a reference to this subject in these words: 'Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.' 2 Pet. iii. 14. If the things here referred to have not taken place, and who will say they have? they of course, are yet to transpire. If so, is not the caution of the Apostle as important in this our day, as it was when he uttered it? And if it was an event to be looked for and hoped for, *then* should it be an object of less solicitude *now?* Every intelligent, free, moral agent upon earth, whether aware of it or not, has an interest in this issue. He may absorb his mind in other matters, he may drown reflection in the whirl of business or pleasure, he may wrap his soul in projects of wealth or ambition, and fill his aspiring eye with the anticipated glories of some dazzling height, but this interest still cleaves to the immortality of his nature, and sooner or later, he must discover that it is the most important interest ever presented to his consideration, or that is attached to his being or his destiny. Is it not then the height of wisdom to give heed to these things, and examine them with all that diligence and dispassionate attention their importance merits?"

The Love of Splendor against the Love of Souls.

It is painful to look upon the pathetic appeals for missionary funds, and think of the ignorance, and poverty, and heathenism of the world, and then revert to items like the following.

Expensive Church.—The estimated cost of the Trinity Church in New York, is stated to be about $500,000. A certain personage once said: "To the poor the gospel is preached," or something to that effect. We defy the *poor* to get the opportunity in that church when it is finished. It reminds us of a visit we once paid to Trinity Church in Boston. The following is the substance of a dialogue between the sexton and ourselves:—

"Will you accomodate me with a seat?"

"Haven't any to spare."

"Where are your free seats?"

"Haven't any."

We concluded to stand, and selected a comfortable place.

"Come, get out of the way, sir," said the sexton—"you mustn't stand here."

Off we went. *That* gospel was only intended for the millionaire, or at least, the man of an independent fortune.—*Portland Advertiser.*

Such churches *prevent* the gospel from reaching the poor, in many ways.

1. They absorb vast sums of money.

2. They afford an example of extravagant expense, and a plea for it, among the attendants.

3. This profusion excites the murmurs of those who are left unfed in soul and body, in sight of it, and close their hearts against the gospel.

Speaking of a congregation in this city, whose house was lately advertised for sale, our neighbor of the Baptist Advocate remarks:

"The congregation were abundantly able to put up a large and commodious edifice, sufficient to satisfy any moderate ambition for show; but no, there must be something of surpassing splendor, even at the hazard of the auctioneer's hammer! Preach against Papists as we may, it will amount to little in the result whilst such an incongruity is exhibited in our practice. The great splendor of Protestant chapels has an undoubted tendency to destroy that manifest difference between Papists and Protestants which ought to stand out obviously to all; and to lead the unthinking to the conclusion that this difference between the two, after all, consists chiefly in forms. Such magnificent places of worship, if sold at auction, being so well suited to the taste of Papists, they are on the look-out to secure them. One Presbyterian chapel in New York has recently gone into their hands, and if this should go in the same way, it would be a beautiful story to tell of Protestant pride and extravagance. It would do no harm to our people to look on and profit by such melancholy ambition.

THE MIDNIGHT CRY.

FRIDAY, MARCH 31, 1843.

REVIEW OF DR. WEEKS, &c.

Having shown the perfect fallacy of Dr. Weeks' lectures against Mr. Miller's Chronology, I now come to his *third* lecture. The leading feature of the Doctor's opposition, is a labored effort to *multiply* "*mistakes.*" One item which has already been noticed, is a fine illustration of this fact, viz: the error in phraseology by which Mr. Miller is made to call "*Maccabees* A MAN," has been set down by Dr. Weeks as a "Chronological Error!!! The Doctor really must have been so absorbed in *counting*, as to have forgotten what he was about. For other examples, see Midnight Cry of March 17 and March 24.

The Doctor's third lecture is commenced by assuming that the 2300 days, and the 70 weeks of Dan. 8th and 9th, do not commence at the same time. Now if the Doctor can clearly prove this position, it is readily conceded that he has possession of *one* strong hold—*one* important objection. But what proof does he present? Why, chiefly, his own assertion. He says, "The connection between the 70 weeks and the 2300 days, is *by no means self-evident!*" This is begging the question with a witness. Why did the Doctor leave this point of the question without a single argument? Why, if it is one of the principal pillars, as he himself concedes, in Mr. Miller's theory—why, I ask, did he not demolish this pillar; and show that "the connection between the 70 weeks and 2300 days" *cannot* "be made good?" But no. No sooner does the Doctor approach an important point of the question than he leaves it, with simply saying, that Mr. Miller's view of it "is by no means SELF-EVIDENT!"

I shall now briefly inquire whether there are not strong and valid reasons for identifying the starting points of the 2300 days and the 70 weeks. This point gained, and the Doctor himself being judge, he has done little better in his third lecture, than to spit against the wind. He calls the explanation of the angel Gabriel in chapter 9, a distinct vision. A sufficient refutation of this position will be gathered by simply reading chapters 8th and 9th in connection. Indeed, we cannot make good sense of the prophecy, unless we consider both chapters as speaking of *one vision*. After Gabriel had told Daniel, chapter 8th, 26, to "Shut up the vision, for it shall be for many days," Daniel says, "I was astonished at the vision, but none understood it;" yet Gabriel was commanded to *make* him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books, that the 70 years of the Babylonish captivity were accomplished. And as he had been informed (chap. 8: 14,) that the sanctuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chapter 8th is, that none understood the vision. He then goes directly on (see Coit's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered, that chapter 9 is not a vision, but simply an explanation of *the vision* spoken of in chapter 8; for he does not say in chapter 9, that a vision appeared unto him, as he does in chapter 8: but he says, verse 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in *the vision*, touched me," &c. Whom he had seen in what vision? Why, the vision spoken of in chapter 8 of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of great *ignorance* on the subject, or of being so pressed for argument, as to *wilfully* violate common sense! Let the enquiring read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of the Doctor's position; for no new vision is once mentioned in chapter 9. Gabriel goes on to say to Daniel, 9: 21, "I am come to give thee understanding. Therefore, understand the matter and consider *the vision*. What vision, I ask? If it is said, "the vision" of the 8th chapter, our point is gained; and it is *certain* that there is no other *vision* to which there seems any propriety in referring.

Gabriel, after telling Daniel that he had come to explain to him "*the vision*," (necessarily of chapter 8) says, "Seventy weeks are determined upon thy people," &c., i. e. *shortened*, or *cut off* upon thy people. If 70 weeks were to be *cut off*, they must be taken from a larger number, and the 2300 days are the only number from which they could be taken. Daniel is then informed, 9: 25, where to commence the period, viz: at the going forth of the commandment to restore and build Jerusalem, which was in the seventh year of Artaxerxes, B. C. 457. See Ezra 7: 1—8. In Ezra 6: 14, it is recorded that the temple was "finished according to the commandment of Cyrus, and Darias, AND ARTAXERXES, king of Persia."

As there are several decrees in reference to the restoration of Jerusalem, perhaps it will be asked which is the right starting point. The one given to Ezra being much more ample than either of the others, is clearly the right one. In still further evidence of this, Ezra had power to regulate the civil polity. Ezra is also much more particular in putting down dates, than either of the others. Ez. 7: 7, 8, 9, and 8: 1531. Ezra was three months and eighteen days in his journey, a distance of 680 miles.

Sir Isaac Newton says, "that the dispersed Jews became a people and a city, when they returned into a body politic; and that was in the 7th of Artaxerxes, when Ezra, by the king's commandment, erected magistrates all over the land to govern the people." Another writer observes, that, "According to the prediction, the edict must be only seven weeks before completing the building of the city; for one and the same event, viz: the appearance of the Messiah, which is placed only 62 weeks after the building, is placed only 69 after the edict; which demonstrates that the distance between the edict and the building could be no more than 7 weeks.

At this point we turn to the clear light which astronomy affords. In doing this we give some extracts from Mr. Ferguson. In the following passage he shows where the 70 weeks began. "Now, both by the undoubted canon of Ptolmy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period."

We cannot but believe that these few lines are the result of a very laborious and extended research of the author. We believe that he had examined all the important works on astronomy that had any bearing on this subject, reaching back to all that was then extant as far as the Chaldean schools: and the result of this examination is, that the 7th of Artaxerxes is *pinned down* to the 4256 of the Julian period.

I. The 7th of Artaxerxes 457, B. C., was the year of the Julian period	4256
To this add the	2300
Termination of the 2300, the year of the Julian period,*	6556
II. From this	6556
Subtract the years elapsed since the crucifixion,	1810
We have the crucifixion where Ferguson has proved it to be, in the year of the Julian period,	4746
III. From the grand prophetic number	2300
Deduct 70 weeks to the crucifixion,	490
From the cross to 1843,	1810
Add life of Christ,	33
And we have from the Christian era,	1843

The true era of Christ's birth is four years earlier than the received chronology, but it affects not the result of our calculations. Christ's crucifixion is a fixed point, and the Christian era begins 33 years earlier. It matters nothing whether Christ's birth corresponds precisely with that era or not. Under the "*Epocha of Christ*," in Rees' Cyclopedia, there is an elaborate article on the nativity, age at baptism and crucifixion, which thus closes with the conclusions of Playfair:—"There is no other year besides the 33d of the vulgar era, 78 of Julian year, 4746th of the Julian period, A. U. 786, to which this event, the crucifixion, can be properly referred. From these and other characters, it appears that Jesus Christ lived about 36 years 3 months and 9 days."

Having now, as I conceive, made good the connection, between the 2300 days and the 70 weeks, to prosecute the Review of the Dr's third lecture further, will be virtually, a work of supererogation. Nevertheless, I shall proceed to point out a little of the Doctor's sophistry.

What he calls his 62d mistake, which is a simple declaration that there is no article in Hebrew where we have one in English, was answered by Prof. Whiting, in the Cry of March 17th, page 61. It might have been stated in addition that there is an article, or an emphatic pronoun as a substitute for it, in the Septuagint, and in Beza's Testament, and in the Spanish, French, and other modern translations.

The Doctor makes a great array of words on what would be the "*natural*" starting point or the commencement of the vision. If Gabriel had not *expressly told Daniel when to commence counting*, viz: "*at the going forth of the Decree*," &c., but had left us entirely to conjecture on that point, the Doctor's wordy warfare, and historical display might have been considered somewhat in point. But inasmuch as we have an *express revelation* on this point, the Doctor's whole effort is altogether irrelevant. A large proportion of his *third* lecture is devoted to show what period of the Medo-Persia Empire was its zenith—what king was the greatest—at what point the Ram might "*most naturally*" be said to be pushing, &c. &c. Now, every impartial person must see, that all this is calculated to "darken counsel by words without knowledge," *since the point of time for commencing the numbers is a matter of express revelation.*

The Doctor says, Par. 69: "It would seem natural to reckon the time of the vision, from the time the prophet began to see the Ram." Again, he says in the same par. "But in making it begin with Artaxerxes Longimanus, he (Mr. Miller) selects a king who was defeated in all his attempts upon the Grecians, &c." The Doctor is evidently desirous of giving the impression, that the 2300 days *must cover* the whole ground of the vision, and that the prophetic numbers must commence in the hight of the kingdom: But this is all gratuitous. It matters not what "*would seem natural*" to the Doctor in this matter; nor, if in comparison, Artaxerxes is to Xerxes only as the little finger to the thigh. The question was, "How long shall be the vision concerning the Daily,—and the transgression of Desolation, to give both sanctuary and the host to be trodden under foot?" Daniel was given to understand that from a specified time, viz: the going forth of the decree, these desolations were to continue 2300 days. There is no necessary connexion at all between "the hight of the Medo-Persia kingdom," or the "ram pushing," and the starting point of the 2300 days. Gabriel has given us the starting point and we neither ask or want more. With these suggestions the reader will readily perceive that the Doctor has utterly missed his mark. As usual, he has laid down false premises, and of course, made false conclusions.

LETTER TO WM. R. WEEKS, D. D.

HONORED SIR,—I have long known you only to respect you. The duty of exposing your unfairness is a painful one. I have looked on while you have been swelling your catalogue of what you call mistakes of Millerism, with pain, to see you imposing on the public, who suppose you have pointed out errors which have a fatal bearing on the arguments which induce us to believe that Christ is coming this year to set up his *everlasting* kingdom, which is represented by the stone dashing the image in pieces at a stroke, and afterwards becoming a great mountain and filling the whole earth. There are certain prophetic periods which reach to that event, in the opinion of many learned men. If you had offered any valid argument against the belief that those periods end in 1843, I would readily admit it. My belief that the 2300 days begin 457 years before the common Christian era, and that they end with the time when the beast *is slain*, and his body DESTROYED in the burning flame, or the little horn is broken without hand, when the sanctuary shall be cleansed, or as Paul expresses it, the Man of Sin, who sat in the temple of God, shall be destroyed by the brightness of Christ's coming:—I say my belief in all these points rests on Scripture evidence entirely independent of the question whether Xerxes or Artaxerxes was king of Persia at a certain time. I have not founded my belief on any such arguments, and thus far you have done no more to shake my belief than the vapor from the quagmire does to shake the mountain. If you and Mr. Miller have controversy on those points, I leave them to be settled between you.

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* Take any Almanac for 1843, and you will perceive that it is 6556 of the Julian period.

Your remarks in No. 4 require notice from me. In what you call Mistake No. 90, you say:

"90. There is another mistake in relation to this vision of the ram and he-goat, Dan. 8: 1. 'In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision: and it came to pass, when I saw, that I WAS AT SHUSHAN IN THE PALACE, which is in the province of Elam; and I saw in a vision and I was by the river of Ulai.' Here is a positive declaration that this vision was in the third year of Belshazzar, king of Babylon. In the Midnight Cry of Jan. 6, it is said, 'Babylon fell the same year this vision was seen, and became a subject of history, not of prophecy.' Here is an obvious mistake. This vision was seen in the third year of Belshazzar. But Belshazzar reigned seventeen years. This vision was seen fourteen years before Babylon fell, and ceased to be a subject of prophecy. For this I refer to Rollin's chronological table, at the end of his history, Jahn, p. 146, the dates in the margin of Scott's Bible, the 8vo. Bible of the American Bible Society, and the Comprehensive Commentary. Here, then, is a mistake of 14 years as to the end of Belshazzar's reign. To account for there being nothing of Babylon in the vision described in the 8th chapter, it is affirmed in the foregoing extract that it was not seen till Babylon was on the point of falling. If those whose wishes lead them to see things so different from historical records, think that all others can be induced, by THEIR UNSUPPORTED ASSERTIONS, to do the same, they greatly mistake.

In reply to this exceedingly unkindremark, I refer you to the very page from which you quote. It was from my eighth letter to E. F. Hatfield, [Jan. 6,] which exhibits the parallel between the 2d, 7th, 8th and 11th of Daniel. I remarked: "The dates are given from Coit's edition of Townsend's Bible, which is arranged in historical and chronological order with great care." I trust I need not imform you that "Rev. George Townsend, M. A., Prebendary of Durham and vicar of Northallerton, made the chronology of the Bible a great study of his life. The edition I have is "Revised," &c. by "the Rev. T. W. Coit, D. D., late President of the Transylvania University." Boston, 1838. On page 1069, he has this note, justifying his arrangement in placing the fall of Babylon before Daniel's vision of the Ram, He-goat, &c.

Who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain. This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar, and the accession of Cyrus to the Babylonian empire, after the death of Darius. The *extreme confusion* which prevails among the historians of this period, may be seen from the following table:

Succession of the Kings of Babylon, according to

JOSEPHUS.

Nebuchadnezzar reigned	43 years.
Evil-Merodach	18
Niglissar	46
Laborosoarchod	9 months.
Belshazzar, or Naboandelus	17 years.
Darius, or Cyrus	

But in his treatise against Apion, Josephus assigns two years only to Evil-Merodach, and four to Niglissar.

JOSEPH SCALIGER.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	2
Balthasar, or Belshazzar	5
Nabonadius, or Darius the Mede	17

Vide Sir Walter Raleigh's *History of the World*, book iii. chap. i. sect. 4.

PHIDEAUX.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	1
Neriglassar	3
Laborosoarchod	9 months.
Nabonadius, Belshazzar	17 years.
Darius, Cyrus.	

LIGHTFOOT.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	23
Belshazzar	3
Darius and Cyrus.	

SCRIPTURE,

(Which mentions three only,

Necuchadnezzar,
Evil-Merodach,
Belshazzar.

The duration of these reigns is given variously be commentators.

After examining the several hypotheses here inserted, I cannot but think that the system proposed by Lightfoot is the most consistent and the most conformable with Scripture.

Three facts seem to be implied in the book of Daniel: first, that Belshazzar was of the family of Nebuchadnezzar; for he is repeatedly called his son, and Nebuchadnezzar is said to be his father, (see Dan. v. 18); and in 2 Chron. xxxvi. 20, it is said, that the captive Jews should continue the servants of Nebuchadnezzar and "his son, until the reign of the kingdom of Persia." Again, Jeremiah (xxvii 7,) prophesies that all the nations of the east shall serve this king, and "his son, and his son's son, until the very time of his land come." Secondly, Belshazzar reigned only three years. We find that Daniel saw the vision related in chapter viii. 1, 2, at the palace of Shushan, in the province of Elam. Now Shushan, in the reign of Belshazzar, was not a city in Babylon, but of Persia; neither was Elam a province of Babylon; Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honor, till he was removed either by Cyrus or Darius. Lightfoot therefore interprets the first and second verses of this chapter to signify, "In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king of Persia to his own capital, where he saw this vision."—The expression in verse 2, "I rose up, and did the king's business," refers to the business which was entrusted to his care by Cyrus and Darius, king of Persia, and not by Belshazzar the king of Babylon. Thirdly, that Belshazzar was the last of the Babylonish kings. Immediately after the death of Belshazzar his kingdom was divided, and given to the Medes and Persians, (Dan. v. 28, 30, 31.) Scripture assures us, that Nebuchadnezzar should have "sons, and son's sons," to succeed him on the throne of Babylon; and it confines itself to three generations, father, son, and grandson, to whom the Jews should continue captives for the space of twenty years: now, if we suppose that Belshezzar was not of the seed of Nebuchadnezzar, and that his kingdom was possessed by the Medes and Persians before the expiration of the appointed seventy years, these prophecies must have failed of their accomplishment.

I have therefore, according to Lightfoot, supposed that Evil-Merodach, who succeded his father Nebuchadnezzar, reigned twenty-three years; and that at his death Belshazzar his son came to the throne, who was slain in the third year of his reign. Herodotus represents the last king of Babylon as being the son of the great queen Nitocris; in which case she must have been the wife of Evil-Merodach, for by this king only could she have been the mother of a son that was son's son to Nebuchadnezzar. Profane writers give a variety of names to the last king that reigned in Babylon; but these authors are, on many occasions, so contradictory and inconsistent, that when they at all interfere with Scripture, their evidence must lose its authority.

This whole subject is a fine illustration of the folly of considering any uninspired writer as authority, in relation to such ancient times, against the Bible.

In your usual style you have expanded this subject into three mistakes. In No. 91, you say:

"91. A later paper makes a greater mistake still. The Midnight Cry of Feb. 3rd, says, 'Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was *after* the fall of Babylon. Hence he was in Shushan, the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.' As the writer does not give us the words of 'Lightfoot, Townsend, and other eminent chronologers,' nor tell us where they are to be found, and as I have discovered so many mistakes in such references already, I am very much inclined to *doubt the accuracy of this*. Be that as it may, however, I oppose to it the plain declaration of the Bible. Daniel says it was in the third year of Belshazzar; and this paper says it was *after* Belshazzar had ceased to reign. I am amazed to see how *this delusion* LEADS MEN TO SET AT NOUGHT, AND TRAMPLE ON THE AUTHORITY OF THE BIBLE."

I refer you to Townsend's Note, where he speaks for himself, and gives you, sir, a useful lesson. He shows the "*extreme confusion*" of the historians, and adheres to the Bible. You quote some of those historians, from which you *infer* that Belshazzar's time was seventeen years, and conclude mistake 92 thus:

"It is a serious mistake, then, to affirm, *in direct contradiction to Daniel's own record*, that this vision was not seen till *after* Babylon had fallen.

Have you not here grossly imposed on your readers! Daniel makes no such record.

Your article amounts to a false accusation against my honesty in quoting authors, which I trust you will take a speedy opportunity to correct.

In haste, yours in expectation of Christ's speedy coming, N. SOUTHARD.

The Power of the Holy People scattered.

The Christian Advocate and Journal, the great organ of the Methodist Episcopal Church, says, that recent measures have "put in hazard the peace and safety of the church throughout New England." * * * "It would be *useless*, it would be *improper*, to conceal the DANGER which threatens the church from the recent movements in the New England Conference."

The scattered and broken condition of ecclesiastical organizations is a manifest Sign of the Times.

"One who recently made a tour through several of our Eastern States, says, 'nothing surprised me more than to see so many churches, riven and dismembered which in my boyhood were united in the greatest harmony. Often there are two, and sometimes three churches in one small village, when the aggregate number of all is hardly more than sufficient to compose one church. In some cases the venerable meeting-house has been torn down and the ground sold for secular purposes, while one part of the church is occupying the court house, and another the district school-room.'" —*N. Y. Evangelist.*

This is a specimen of the state of things in our whole country. Turning our eyes across the Atlantic, we see the same scenes on an enlarged scale. The foreign correspondent of the New York Observer, writing from France, Nov. 14, 1842, says:

"We live in an *age* of RELIGIOUS DISSENSIONS. In England, Puseyism is carrying on an obstinate war upon the principles of the Reformation. In Switzerland, at Geneva particularly, Calvinistic orthodoxy and latitudinarianism have been contending for several years, and seem in no wise ready to lay aside their arms. In Germany and in Holland, a fierce struggle is also going on between living faith and dead rationalism in its various shades. In France, lastly, our Reformed churches are more and more troubled and torn. All agree that we are in a critical state of *disorganization and disorder.*

"Such a condition is doubtless to be deplored; it is sad; it is a serious evil, even for the most pious Christians. Piety is exposed to peculiar temptations amidst these violent controversies. Further, the Romish church adduces our intestine quarrels to verify her old maxim, namely, that Protestantism is incapable of founding any durable establishment, but must fall to pieces from its heterogeneous materials. This charge has some appearance of truth: it prevents many a Romanist from embracing the doctrines of the Reformation, and fills with anxiety many conscientious persons in our own communion.

"Be this as it may, the division in our churches, particularly among the pastors, is an undeniable fact."

We cut the above from the Popish paper in this city, in which it is displayed, of course, with exultation.

It seems to us a sign that we live in the time of the end, and that Popery, whether in churches called Romish or Protestants, will soon be destroyed. See Dan. 12: 7. Their exultation is as if a man should shout at the sight of a fire in which all his own possessions were to be consumed.

MAKING WAR WITH THE SAINTS, AND PREVAILING.

While the poor Sandwich Islanders were sunk in the darkness of heathenism, and were a prey to the cunning, fraud, avarice, and licentiousness of the intemperate sailors who visited their harbors, the Pope and his cardinals made no effort to reform them. But when the light of the gospel shone upon the thick darkness, and the desert begun to smile, their hearts were instantly touched with pity and zeal—not to carry on the work, but to plunge them again into the pollutions of idolatry.

The sad history of the ravages caused by this blasphemous power, illustrates various prophecies respecting the little horn.

The arrogance of Popery, its malignity, its hatred of the good work of Protestant missionaries, are manifest still. But the Pope is compelled to use intrigue, instead of fire and steel, and instigate other powers, instead of using the devouring sword himself.

Three quarters of a century have not passed away since those islands were first discovered, while they were yet in a state of barbarism. Unprincipled sailors frequently visited them, and exerted a deadly influence on their yielding minds; but it was not till about the year 1820, that Christian missionaries begun to sow the good seed which springs up to eternal life.

The natives drank in the truth with eagerness, and turned from idols to the living God. Scarcely had the Protestants struggled through the difficulties of planting the mission, when the Papists came among them. We here copy from the Missionary Herald:

"In the year 1826, three papal ecclesiastics, and six seculars, sailed from Bordeaux, in France, and arrived at Honolulu in the summer of 1827, the chief ecclesiastic, however, having died on the passage. The government of the Sandwich Islands was unwilling to have them remain; but as the captain who brought them alleged that he was short of provisions as a reason why he could not take them away, he was allowed to leave them behind. The priests, one of French and the other of Irish extract, applied themselves to the study of the Hawaiian language, while the seculars pursued their vocation as mechanics. The priests at length persuaded some of the islanders to receive baptism at their hands. About the end of the year 1831, the papal priests then having been residing at Honolulu more than four years, the more enlightened chiefs having become acquainted with their character and object, and apprehensive of the injurious influence they were likely to exert on an ignorant population, just emerging from superstition and idolatry, deliberately determined to send them from the islands. Accordingly, a vessel was procured, and under commission from the king, Kaahumanu, and Kuakini, took them, with their effects, to a port on the coast of California. The mechanics, their number having been reduced to two, were permitted to remain.

"In the spring of 1837, the two priests returned to Honolulu, in a British vessel, but were ordered by the acting governor there, the king being absent at Maui, to leave the islands in the same vessel. On the return of the king, the order was confirmed, and they were forced on board the vessel, and with it left the place.

"In all this the government of the Sandwich Islands did no more than the French government itself, and every other government in Europe claims the right to do, and actually does. They decide how far foreign priests may introduce and preach strange doctrines among their subjects. The Sandwich Islands government did no more. The rulers of the islands supposed that they had seen enough of the Romish priests during their four years residence there, to enable them to judge of their character, their doctrines and ceremonies, and their influence. They well understood the character and condition of their own people, just emerging from a dark system of idolatrous rites, in whose minds superstition was still reigning, and who were too little enlightened not to be powerfully wrought upon by ceremonies so imposing as those of the papal church, and so easily accommodated to their former belief and practice. The rulers also supposed themselves to be well acquainted with the character, doctrines, and influence of the protestant missionaries; and regarded themselves as possessing sufficient knowledge of the Scriptures to form an opinion respecting the truth of the two systems. They possessed some means of forming an opinion respecting the influence of the papal church on the general diffusion of knowledge, the claim it asserts over the conscience, its interference in the affairs of civil government, and the unrelenting persecutions it has waged against protestants. Under these circumstances the rulers of the islands supposed themselves to have a right to protect their subjects against the encroachments of such a system; and to prevent their minds, in their infantile and unenlightened state, from being distracted with religious controversy; and as far as possible to preserve them from being exposed to the delusive influence of doctrines and ceremonies, the captivating power of which their own remaining inclination to idolatrous rites would greatly enhance. And was this a crime in the government of an insulated tribe, hardly born into the light of civilization and Christianity, that an enlightened and powerful nation must stretch its arm half round the globe to punish with extermination?"

The Sandwich Islanders intended no offence to the *French nation;* their design was to keep clear of the horrors of papacy. If Protestant missionaries had visited a country where Popery ruled, when it had "*the dominion*," they would have been thrust into the dungeons of the Inquisition, the bloody walls of which would never have revealed their fate, instead of being conveyed, unharmed, towards home. In the Pope's circular letter, dated in 1840, (See Bliss' Review of Morris,) he calls this a "MOST SORROWFUL AGE," in which the Church is "*pitifully afflicted*," because she is "COMPELLED to *tolerate* heretics."

Much as the Pope disliked this adoption of force to repel heresy, (though very mildly exerted, compared with what *he* would have done in an exchange of cases,) he could do nothing *directly* to punish the king, who had thus spurned the emissaries of the impious pretender to infallibility. But the French government proved a ready instrument, and the islands were punished for rejecting French citizens, although those who came merely *as citizens*, were suffered to remain, and the others were banished because they came as proselyting Popish priests.

In the summer of 1839, a French war frigate spread terror through the islands. The Missionary Herald prefaces the account of the transaction as follows:

"Although the article is not a communication from the missionaries, and does not relate directly to their operations, yet it gives account of transactions which cannot fail to have a most important influence on the labors of the mission, and on the civil and religious interests of the community for whose benefit those labors are performed; and which, if they are to be countenanced by civilized and Christian nations, place the weaker tribes of the earth *entirely at the control of the more powerful*, and by taking away all ability to defend themselves against the vices and delusions attempted to be introduced, will render ALMOST HOPELESS, without the aid of special divine interposition, all efforts to raise them to be civilized and intelligent communities, and establish among them a pure Christianity.

"This visit of the l'Artimese seems deserving of the more notice, following so closely, as it does, upon the visit of La Venus to Tahiti, for a similar purpose, about a year ago, where demands equally unreasonable were made by the commander, and enforced by similar measures.

"The statements from the Hawaiian Spectator follow:

"The French frigate l'Artimese, C. Laplace, commander, arrived at Oahu, July 9th, commissioned to settle the difficulties existing between the government of France and the king of the Sandwich Islands. The purport of the visit is best set forth in the subjoined manifesto, as published in the Sandwich Islands Gazette, July 13th, 1839, addressed by Captain Laplace, in the name of his government, to the king of the Sandwich Islands.

"'His majesty, the king of the French, having commanded me to come to Honolulu, in order to put an end, either by FORCE or persuasion, to the ill treatment of which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, (!) and liberal (!!!) system pursued by France against *the powerless*, hoping thereby that I shall make the principal chiefs of these islands understand how FATAL the conduct which they pursue towards her will be to their interests, and perhaps *cause disasters to them and to their country*, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the *excessive indulgence* (!) which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from PUNISHING ITS ENEMIES, otherwise they would have endeavored to merit its favor, or *not to incur its displeasure*, as they have done in ill treating the French. In fine, they will comprehend, that to *persecute the catholic religion*, to tarnish it with the *name of idolatry*, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign.

"'It is, without doubt, the formal intention of France that the king of the Sandwich Islands be powerful, independent of every foreign power which he considers his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter, *there is not even one which does not permit in its territory the free toleration of all religions;* [what a falsehood!] and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for *these*, *all favors*, for *those*, the MOST CRUEL PERSECUTIONS. Such a state of affairs being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to *put an end to it*. Consequently, I DEMAND in the name of my government,

"'1st. That the Catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

"'2d. That *a site for a Catholic Church* BE GIVEN by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

* * * * *

"'4th. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

* * * * *

"'These are the *equitable* (!) conditions, at the price of which the king of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that, understanding better how necessary it is for the prosperity of his people and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them, and thus imitate the laudable example which the queen of Tahiti has given in permitting the free toleration of the Catholic religion in her dominions; but, if contrary to my expectation, it should be otherwise, and the king and principal chiefs of the Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities, which may be the unhappy but necessary results, will be imputed to themselves alone, and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

"'July 9th, 1839. Captain of the French frigate l'Artemise. "'Signed, C. LAPLACE.'"

The same day, he wrote to the British Consul as follows:

"Having been sent by my government to put an end to the ill treatment, to which, *under the false pretexts of catholicity*, the French have been subjected for several years in this archipelago, my intention is to commence hostilities the 10th July, at 12 A. M., against the king of the Sandwich Islands, should he refuse to accede *immediately* to the just conditions of the treaty presented by me."

He offered an asylum on board his vessel, for any who might be afraid of injury from the natives; but, in writing to the American Consul, he said:

"I do not, however, include the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the Chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have *brought on this country*."

The editors of the Missionary Herald say :—

"To assert that the missionaries had brought on the country the exterminating war which the commander of l'Artemise was threatening, or that they direct the counsels or influence the conduct of the king of the Islands, implying, as clearly is done, that the missionaries are responsible for his acts, is BASE *misrepresentation*."

Though the king was absent when the French ship arrived, yet the treaty was signed by the governor of Oahu, and the queen regent, in behalf of their sovereign, and, together with the twenty thousand dollars demanded, delivered to the captain.

The treaty provides that—

"No Frenchman, accused of any crime whatever, shall be tried, except by a jury composed of foreign residents, proposed by the French consul, and approved of by the government of the Sandwich Islands." And,

"French merchandises, or those known to be French produce, and particularly WINES and *eau de vies*, (BRANDY,) cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem."

These items completed the horrid work undertaken in behalf of the Romish Church. The poor natives must submit to any indignity which any unprincipled Frenchman might inflict, and a Frenchman must choose a jury, not one of whom could be a fellow-countryman of the injured party, but all might be associates of the criminal: and no legal check could ever be given to the intoxication of the natives on French wines and brandy.

The triumph of Popery seemed complete, but it will be seen that the whole transaction, so far from showing any dominion on the part of the Pope, was a proclamation to the world that he had no power of his own to put down the poor islanders, who manifested such a deep abhorrence of his false religion. He could only show his spite by instigating the French Government to the awkward work of putting down opinions, by cannon balls, and threatening carnage and devastation to those who, in the 19th century, exercise the freedom of the press by publishing that Popery is idolatry. Could any thing be baser than this act of the French king, in becoming the menial of the Pope, in forcing a hated superstition, together with French brandy, into the presence of a "powerless" people, because they had taken one step in the path of intolerance, in which the Popes had travelled 1200 years ? What miserable apology can he urge for this tyrannical outrage ? Is it alleged that Frenchmen were not allowed to trade at the islands as freely as the citizens of other nations ? that they could not reside there as safely, and pursue their vocations with as little restriction or molestation ? that they could not perform the ceremonies of the papal church for themselves or for other foreigners, provided they did not seek to proselyte the islanders ? Or is it alleged that French products or manufactures could not be imported into the islands as little burdened by duties or port charges as similar articles from other countries ? Or, in short, that any injury or indignity had been done to the French government, or French subjects, or French commerce, except simply forbidding French priests to propagate the Romish faith among the natives of the Sandwich Islands; and when these priests persisted in doing this, sending them out of the country and forbidding them to return ? Nothing more than this is alleged specifically.

If it was the business of the French king to wage war against all nations who refuse Romish priests, why did he not begin upon Russia or Japan ?

The nations of the earth having looked on in seeming indifference, the French have been encouraged to pursue their infamous career still farther. On the first of September, 1842, the French Sloop-of-War Embuscade, appeared in the harbor of Honolulu, to enforce new demands upon the natives. The letter of the commander, rightly named MALLET, is published in the Missionary Herald for this month. It seems to have been dictated by the priests, and consists, mainly, of exaggerated complaints of their grievances. Here are specimens of its tenor :

"I shall DEMAND that you will adopt such measures as shall defend the adherents of the catholic faith from all further vexations.

"I DEMAND, then, of your majesty—

"1. That a catholic high-school, with the same privileges as the high-school at Lahainaluna, be immediately acknowledged, and that a lot of land be granted to it by government, according to promise.

"2. That the catholic schools be under the exclusive supervision of catholic *kahukulas* (inspectors,) nominated by *kahunas* (priests,) of the same faith, and approved by your majesty; and that the kahukulas enjoy without infraction all the privileges granted by the law.

"4. That, for the future, permission to marry be given by catholics nominated by the kahunas, and approved always by the government of your majesty.

"6. That severe punishment be inflicted upon every individual, whatever may be his rank, or condition, who shall destroy a catholic church, or school, or insult the ministers of this religion.

"There is still another subject, concerning which I must DEMAND some explanation of your majesty. According to article sixth of the treaty of July 17th, French wines and spirits were to be admitted into the islands of your government on paying a duty of five per cent. Was it not for the purpose of eluding this article, (not to say violating it,) that the sale of brandy has been limited to a certain number of gallons ?

"I cannot *prevent* your majesty from enacting such laws as the prosperity and well being of your subjects seem to you to demand, but I consider it my duty to inquire how you can reconcile the sixth article of the treaty of July 17th with the last law concerning the sale of spirits in the islands of your kingdom. It would give me great pleasure to be informed on this subject, in order to make my report to the admiral, commander-in-chief of the French forces on the ocean, that he may decide upon such a course as he shall judge expedient for the maintenance of the treaties and of our national dignity."

The reply of the king is very dignified, calm and forcible. He says :

* * * * "The written laws are a new thing ; the people are ignorant, and good order can only be preserved on the part of the government by affording the protection of the laws to all who will appeal to them at the proper tribunals.

"On the introduction of the Roman Catholic religion, it was understood that toleration was to be fully allowed to all its priests and all its disciples, and this has been done as far as lay in our power, and *no one can prove to the contrary*. But it is impossible to put a stop to disputes and contentions between rival religions, and the evils and complaints which result from them.

"The laws favor literature, and as soon as the French priests are ready to found a high-school for the purpose of imparting it to their pupils, and teachers are ready, it shall find a location.

"The school laws were formed to promote education in these islands, and not sectarianism ; and no one should ask the government that they be altered to favor any particular sect. Any man qualified for teaching, being of a good moral character, is entitled to a teacher's diploma ; this by reason of his acquirements, not his sect. No priest of either sect can give diplomas. Likewise marriage is regulated by law, and no priest of either sect can perform the ceremony, except the parties obtain a certificate from the governor, or his officer ; and why should the laws be altered ?

"Please do us the favor to assure the admiral, that the present laws do not contravene the sixth article of the treaty of the 17th of July. Brandy and wines are freely admitted here, and if any one wishes a license to retail spirits, he may procure one by applying to the proper officers. Those who retail spirits without license, are liable to punishment. Please inform him, also, that we have sent ministers to the king of France to beg of him a new treaty between us and France."

Mr. Armstrong, one of the missionaries at Honolulu, remarks on the correspondence thus :

"The documents will speak for themselves, and cannot fail to excite the indignation of an enlightened public. Could any thing be farther from justice than the demands of Captain Mallet ? How perfectly they are in keeping with the doings of Laplace ! It really seems that France has resolved to sustain the cause of the Pope at the point of the sword, at least in this part of the world. What an exhibition have we, in all these transactions, of the true character of the church of Rome ! For what were the Artemise and the Embuscade sent here ? To protect French commerce ? Yes, *commerce in rum*, although there is not a French merchant that is worthy of the name, not even a rum merchant, on the islands. No, these ships *came on the business of the church*, and their principal, almost entire negotiations, in both cases, related exclusively to matters of religion ! But how strange it seems, in this enlightened age, to behold a large ship of war come to anchor just opposite my study door, for the purpose of what ? attending to the interests of the church ! Does such a church look like that kingdom which is not of this world ? Is that a true form of Christianity which must look to cannons and swords for protection and support ? When Captain Mallet came, with his officers, to hold an interview with the chiefs, and make known his business, a papal priest was one of the company. The minister of our peaceful and holy religion going forth with a sword of steel to do his Master's work ! Has he no better weapon than that ? Ye who think that Romanism has greatly changed for the better, cast your eyes in this direction, and behold a feeble government, though a well meaning one, compelled, at the cannon's mouth, not only to tolerate the dogmas of Rome, but in fact to protect her ministers and sustain their operations ! What the Lord intends by permitting such palpable injustice I know not ; but one design may be to allow Romanism to act itself out, and thus prove its own ruin.

"In regard to the complaints contained in the introductory part of captain M.'s letter, I would say that I have made particular inquiry of the different governors and magistrates, (most of the chiefs being now here,) and the result is, that, so far from any sympathy being due to the priests, on account of ill-treatment, they have occasioned the rulers more vexation than all other evils that exist. They seem to delight in clashing with officers of government ; and, in fact, their party is a place of refuge for every native who becomes disaffected towards the laws or the magistrates, and they boast that France will protect them. When the Embuscade hove in sight, we heard the cry from the papal party, '*Ko makou haku e* ; ko makou haku e'—'there is our master, there is our master.'

"Being editor of a newspaper in the native tongue, I have had many communications from officers of government and other natives of respectability, tending to confirm the above statements. Some of these have been published, others are on hand. I hope to send you, via Cape Horn, translations of some of these specimens. As in all other lands, and in all past ages, since the papacy arose, the popish party here seem resolved on an entire ascendancy, both in church and state. That captain Mallet's letter originated with the priests, there is good internal evidence, (witness the native words *kahukula* and *kahuna*,) and in that letter it is demanded that the entire business of education and marriage in the Romish party be committed to the management of the priests ; in other words, that the king of the islands give up part of the prerogative of his crown to the servants of the pope !"

Popery Unveiled in New York.

The Freeman's Journal, is the strange name given to the organ of Romanism in this city. It lately published some long articles on a subject which convulsed this nation a few years ago, but *we* had not so convenient a mode of settling the question as those have who are required to let their thinking be done by other erring mortals. In these ten articles quoted from a London Romish paper, a large class of persons are condemned. One of them had written a letter to the London editor, who suppressed it, and at the same time holds it up to the execration of his readers by saying :

"What would our readers think of an argument in favor of Masonry, where the repeated censures of the Holy See are contemptuously termed the "*opposition of some prelates and clergymen, both of the Catholic Church and opposing creeds ?*" What would they say, at hearing the *Protestant Duke of Sussex* set up as an authority, on these questions of Faith and Discipline, against those "*same* prelates and clergymen,"—that is to say, against the Pontiffs of Rome and the whole Catholic Hierarchy, without distinction of nation or of epoch ? Let our correspondent, correctly understand us. It is quite probable that he may be of some creed or other, to which Freemasonry is not repugnant. If so, our remarks were not by any means addressed to him. We only mean to assert, on THE AUTHORITY OF THE CHURCH, AND HER MINISTERS, "whose lips keep the knowledge" of ALL MATTERS OF FAITH AND MORALS, that Freemasonry is hostile to *our* creed, and that no Catholic can at the same time be a Mason, and a frequenter of the Sacraments."

In another place, the editor says:

"No letter from a Freemason will henceforth be so much as noticed. The TABLET would be a scandal to the Faithful, instead of a guide, if it were to make itself an utensil for the discussion of questions, long ago *set at rest* by clear and peremptory *decisions* from the *Chair of St. Peter.*"

In another article the writer says:

"Amongst them [freemasons] are to be found many well disposed men, who would have shrunk from such associations had they plainly before them the *opinions of the Church*, or the DECREES OF HER VENERABLE PONTIFFS."

We have nothing to say about freemasonary, but we must beg our readers to notice how the opinions or caprices of a few fallible sinners are converted into DECREES which are to stifle inquiry, bind the conscience, and control the actions of our fellow men. If these decrees are given upon one subject, they may be given upon all.

But is there no Popery except in the Romish Churches? Whenever any one is told, "You must not do what your reason approves and your conscience requires, because *our* church or *our* commentators say it is wrong," are you not called to be governed by a dead Pope instead of by the living God?

"Stand fast in the LIBERTY wherewith Christ has made you FREE."

For the Midnight Cry,

PHILO TO AUTOPTES. II.——.

February 1st, 1843.

DEAR FRIEND,—Your two epistles excited my curiosity so much, that I have recently procured several publications on the Advent doctrine, or *Millerism*, as its opponents have chosen to term it. Not willing to confine my examination to one side of the controversy, I have read the works of its friends and foes, with some degree of care, and I hope a tolerable share of impartiality. I am not a little surprised at the mode of attack which has been adopted by one class, who toil to effect its overthrow. I refer to the clergy. While the thoughtless and irreligious portion of the community have manifested their abhorrence of a doctrine, which teaches that the consummation of all things is near at hand, it is painful to find another portion, whose profession and duty demands meekness, sobriety, and the firmest moral integrity, following *in the wake of the world*, echoing its abusive language, copying its reviling, bitter, and persecuting spirit. Admitting that the position which they assail were indefensible, it may well be questioned whether it will be forced by such weapons, or whether those who occupy it will be brought to see their error while measureless abuse is heaped upon them by persons whom they have never injured.

I have recently ascertained that some of the writers engaged in the controversy have urged as *a fact*, that the prophets *never* use the term *day* for a *year*. Believing that they are entirely wrong in this assertion, I have hastily sketched a little article on the subject, which I hope you may find useful. I have entitled it

"THE NEW THEORY OF INTERPRETATION."

It is well known that the *theory* which teaches us that the prophets never reckon a *day* for a *year*, stands opposed to the judgment of almost every Protestant commentator, notwithstanding it has been approved by Romanists, though not with all the latitude which is now claimed for its application. It is not difficult to ascertain the origin of the partiality of Papal writers for this theory. If they are allowed to apply various predictions respecting the rise of a persecuting power, which should make war and prevail against the saints, to Antiochus Epiphanes, or to Pagan Rome, then much of the prophetic language, which has been hitherto supposed to bear with irresistible force against their church, can be no longer employed to describe its rise, progress, or fall. Hence, we find Rollin, Jahn, and others of that church, interpret Daniel in harmony with this view. Among Protestant interpreters are found names which cannot be placed in the catalogue of those "whose ignorance," in the language of Dr. Weeks, "is most profound,"—such as Mede, Sir Isaac Newton, Thomas Newton, Bishop of Bristol, Faber and Scott. This theory has also been strongly advocated by the German Neologists, such as Eickhorn, and others. The motive with these men is quite obvious. They deny *the inspiration* of the Scriptures. Being well aware that prophecy is regarded as an invincible proof of inspiration, they have labored to bring the prophetic writings into contempt, and to represent their authors as idle dreamers, whose visions and predictions were unworthy of any serious regard. It has long been supposed, that the irreligious characters of these men might be a sufficient guarantee, that their sentiments should not obtain a currency among those who are termed Evangelical Christians in this country; but it seems that this confidence was not well founded. The theory to which we have referred, has been adopted by Prof Stuart in his "Hints," repeated by Prof. Stowe in his pamphlet "On the Utter Groundlessness of all Millennial Arithmetic," and faintly re-echoed by Mr. N. Colver, in his pamphlet, "Daniel Literally Fulfilled."

The high position, which Prof. Stuart occupies as a Hebrew scholar, has led many to adopt his sentiments without much reflection or examination. The results which legitimately flow from the theory, are such as have already produced some alarm among the "Orthodox," who, while they strenuously contend that the calculations of Mr. Miller are wrong, are still unwilling to believe that the prophecies of Daniel terminate with the cleansing of the temple by Judas Maccabeus, or that those of the Apocalypse did not reach much beyond the death of Nero. In short, there are a few among the enemies of *Millerism* who see the gulf, which is open at their feet, and hesitate to make the plunge down its sides, even for the sake of proving that the Adventists are fools and fanatics. "A prudent man foreseeth the evil, and hideth himself."

But whatever may be thought of the origin of this theory, I deem it worthy of an examination. If it is sustained by the oracles of truth, let it be believed—if not, let no deference for names or talent lead any man to embrace it. Eternal interests are not lightly to be hazarded on mere human authority.

I submit the following results of an examination of the Bible in reference to this subject.

1. The word "day" is used in the plural for a year, by the *historical* writers, as well as others, in the Old Testament.

Lev. 25: 29.—"then he may redeem it within a whole year after it is sold: within a full year may he redeem it."

וְהָיְתָה גְּאֻלָּתוֹ עַד־תֹּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְאֻלָּתוֹ

Here יָמִים yâmim, "days," (the plural of יוֹם yôm) translated "a full year," evidently designates the same period as תּוֹם שְׁנַת "Tôm shenath," "a whole year," (literally "the completion of a year.")

Judges 17: 10.—"ten *shekels* of silver by the year"—עֲשֶׂרֶת כֶּסֶף לַיָּמִים

In this instance we find יָמִים used with the preposition ל Lamed ("for") translated "by the year."

2 Chron. 21: 19.—"after the end of two years"—וּכְעֵת צֵאת הַקֵּץ לְיָמִים שְׁנַיִם.

It is worthy of notice in this case, that יָמִים, the plural, is used for *years*, as the next word שְׁנַיִם "shanayim," *two years*, clearly shows; and such is the translation given by Gesenius in his Lexicon. Now, then, we are furnished with an instance where a historical writer would lead us to the conclusion that יוֹם *day* (in the singular,) might be employed for *a year*, inasmuch as its plural evidently signifies *years*.

Amos 4: 4.—"after three years:" לִשְׁלֹשֶׁת יָמִים, (literally, "after *a triad*, or *a three* of years."

Numb. 9: 22.—"Or *whether it were* two days, or a month, or a year"—אוֹ־יֹמַיִם אוֹ־חֹדֶשׁ אוֹ־יָמִים.

1 Sam. 27: 7.—"a full year and four months"—יָמִים וְאַרְבָּעָה חֳדָשִׁים.

No good reason can be given for using "a full year," instead of the term, "a year," in this case. The same usage prevails in reference to the phrase "year by year," or "yearly"—1 Sam. 1: 3—מִיָּמִים יָמִימָה. In the seventh verse, we find the equivalent expression שָׁנָה בְשָׁנָה *Shanah beshanah*—שָׁנָה being the usual word for *year*.

These quotations prove the proposition. As they exhibit a peculiar idiom in the language of the inspired writers, they allow us also to infer that to employ the word *day* as the representative of a year, especially by prophetic writers, whose style is certainly somewhat peculiar, would not appear to their Hebrew countrymen quite as absurd as some learned men of later times have imagined.

2. We find that the prophets have used *peculiar terms* to designate time, which are not employed in *historic style*. For instance, the word מוֹעֵד (Môêd) in the historic style indicates *a set time—an appointed season—an assembly or congregation—a festival—a festive offering;* but the prophets have employed it for *a year*, thus, Dan. 12: 7, "For a time, times and a half," לְמוֹעֵד מוֹעֲדִים וָחֵצִי Lĕmôêd môădim wâchêtzi. Compare this with the prophetic usage of language in Rev. 12: 14—"for a time, and times, and half a time"—καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ. See also verse 6th of this chapter—"a thousand two hundred *and* threescore days"—ἡμέρας χιλίας διακοσίας ἑξήκοντα. The context shows that "a time and times, and half a time," is equal to "a thousand two hundred *and* threescore days"—especially when Rev. 11: 2, 3, teaches us that "forty-two months" (reckoning the month at thirty days) are equal to 1260 days, or three years and a half. The *prophetic* use of the Greek word Καὶρος, which, in the *historic* style, signifies *a point or period of time—a definite or set time*, is precisely similar to that usage in the Old Testament, when מוֹעֵד indicates *a year*. The Greek in the passage just cited from Rev. 12: 14, is translated in the Peshito Syriac, (the earliest version of the New Testament,) Edônô wêdônê ûphelgûth êdônô—"a time and times, and a division of time." In the Chaldaic portion of Daniel, the word עִדָּן, which, in *historic style*, merely signifies *time*, is employed to signify *a year*. Gesenius, in his Hebrew and Chaldaic Lexicon, gives *a year* as an especial signification of this word in Daniel 4: 16, 23, 25, (in the original, these verses are numbered 13, 20, 23 and 29.) In these passages, שִׁבְעָה עִדָּנִין Shibâh iddânîn, is *literally* rendered in our version, "seven times."

Josephus, in his Antiquities, 13, B. cap. 10, sec 7, makes the following remark respecting Nebuchadnezzar: "A little after this, the king saw in his sleep again another vision, how he should fall from his dominion and feed among the wild beasts, and that when he had lived in this manner, in the desert, for *seven years* he should recover his dominion." In Daniel 7: 25, we find the Chaldaic phrase עַד־עִדָּן וְעִדָּנִין וּפְלַג עִדָּן "until a time and times, and the dividing of time." The agreement of this sentence with the Hebrew of Daniel 12: 7, and the Syriac of Rev. 12: 14, is obvious at the first glance.

These authorities, then, prove that the prophets, in predicting future events, employ the word *time* to signify a year, and that this usage is *peculiar* to them. In those instances where they write *historically*, they use words to designate time, like other writers in the same language, whether it is Hebrew, Chaldaic or Greek. Should we find another word besides עִדָּן, מוֹעֵד or Καιρος employed in prophetic usage to mark time, by the prophets, it would be in accordance with a practice which has already been shown to exist, in their writings, nor would such a fact present an absurd anomaly, as some late authors have asserted. PHILO.

[*To be Continued.*]

Letter From David Young, the Astronomer.

The following from the pen of our New Jersey philosopher, or astronomer, although not designed for the press, will no doubt be read with interest. It was written for the satisfaction of an individual friend, who called on him to make inquiries in reference to certain reports, alluded to in the article itself.

"Whereas I have been informed that a story is circulating, that I have said that this world was in its infancy, this is to certify that the said story is either a misunderstanding or a fabrication. Science, I suppose, may ever be considered in its infancy among the human race on earth, in comparison with its greater maturity among the innocent inhabitants of the distant worlds, and the higher orders of intellectual beings; but with regard to the earth herself, I have long believed, in accordance with the poet, when he says:

'Earth's days are numbered, nor remote her doom.'

"Too much reliance is placed by many upon what men say, whereas we should only depend on what the Lord has said in his Word, and on what he has not said. We can tell to one another what the Lord has said. I wish to take a little notice of what he has not said.

"He has not said that when his second coming drew very near, no man would know it. When we read that 'as a snare shall it come upon all them that dwell upon the face of the whole world,' I cannot consider it as referring to individuals, but to communities and to nations. Some individuals will always be looking and watching for that event, in obedience to the injunctions of the Saviour himself, and of his apostles; and therefore it could not come upon them as an unexpected event, or as a snare.

"Again, he has not said that there should be any great reformation of mankind, any prosperous state of the church previous to his second coming, and therefore we have no right to expect a glorious and blessed millennium to precede that event. There is not a word in what Christ said to his disciples in reply to their particular enquiries, (concerning his coming and the end of the world,) that has any such bearing, but the contrary. Neither is there any thing bearing that way in all the epistles of the apostles to the churches, but much to the contrary, as every reader of the New Testament must perceive.

"I must necessarily be very brief if I advert at all to the number of days and weeks mentioned in the book of Daniel. It is thought by numbers of persons, (and seems reasonable to suppose) that the 2300 days mentioned in Dan. 8: 14, commence at the going forth of the commandment to restore and to build Jerusalem, and reach forward to the coming of Christ the second time. The seventy weeks mentioned chap. 9: 24, are said by the angel to commence as above, and to reach, if we understand the language, to the death of Christ. Now, calling the days years, and the weeks each seven years, (as I think we are authorized to do,) and taking this latter number from the former, the remainder is 1810 years; that is, 1810 years, according to this understanding, intervenes between the death of Christ and his second coming. Now there is evidence unequivocal that the death of Christ was in the year 33 of the christian era; and 1810 added to 33 makes 1843.

"David Young.

"*Hanover, Feb.* 22, 1843."

WHERE IS JUSTICE?

The case of young John Porter, nephew of the Governor of Pennsylvania, is a specimen of the course of law in this country. He had embezzled large sums from his employers in Norristown, Pa., a few years ago, with which he had supported his mother and sister in splendid style, till his extravagance excited suspicion, when he confessed that he had $2,300 then in his possession, which he gave up, and his employers took no measures for his punishment, although they suspected that he had stolen many hundred dollars more.

He afterwards obtained a situation in Philadelphia, where he pursued the same course of life, using the money he stole, in supporting a vile woman in idleness and extravagance. He was prosecuted and fully confessed his guilt, yet laughed at his employers for their efforts to punish him. For a long time some hidden influence prevented the progress of the trial. When, at length, he was convicted, he was put in custody of his cousin, and left the court, without even the appearance of shame, instead of going to prison, where hundreds of men, less guilty than himself, are held to hard labor. *Where is justice?*

Answer. "Justice standeth afar off."

REMARKS ON ISAIAH XI.

We have been requested by a correspondent in Georgia to write an exposition of the 11th of Isaiah. If we should take up this chapter by itself it would be lost labor, unless we could impress on the reader's mind a comprehensive view of the general scope of the prophecy. On this subject the New Testament will give us great light.

Let no one shrink from sitting with us at the feet of Christ and his apostles, unless we can have some great commentator to sit by our side and explain their words. Commentators are very unsafe guides, if we may take their own testimony of each other. Each one will show to us, by a most profound argument, how utterly mistaken a large class of his predecessors have been, on some favorite point, till we often find, the more we read the more we are perplexed.

When Christ was on the earth, the sacred word had been explained by learned commentators, but on the very points where they were most unanimous, Christ said: "Ye fools and blind!" It was a great part of his business then to correct the rabbies, doctors and lawyers. It may here be inquired, Why did God suffer the guides of the people to become so blind and erring? One reason is manifest. We are taught not to rely on human wisdom.

The Jews had various prophecies concerning the Messiah. If they had been willing to believe them all, receiving them with simple confidence in God's wisdom and truth, they need not have "erred" as they did. But their minds were too carnal, their hearts too proud, and their expectations too worldly to receive the truth respecting the "man of sorrows and acquainted with grief." They knew not how to reconcile the idea of a despised, suffering, rejected Saviour with the prophecies of power, glory and joy connected with his coming. They therefore had the presumption to follow their own proud wisdom, and reject the part which did not please them. We are in the same danger from the same cause now. True faith depends more on the heart than the head.

Let us now humbly venture into the prophecies, taking care not to leave behind us the bright lamps which have been lighted for us in the New Testament.

When two disciples went to Emmans, that day when Christ arose, he joined them and said: [see Wakefield's translation] "What are these things that ye are debating with each other, as ye go along with so sad a countenance?" They replied: "Concerning Jesus of Nazareth, who was a teacher mighty in miracles and doctrine before God and all the people, and how our chief priests and rulers gave him up to a sentence of death, and to crucifixion; but we were in hopes he was going to deliver Israel." As to the fact of this deliverance, their hopes were well founded, but they greatly mistook the manner, time, and circumstances. Jesus answered: "O foolish men, and of a heart slow in believing all that the prophets have spoken! Was it not necessary then, that the Christ should suffer these things and enter into his glory? And he began *with Moses*, and went on with them through all the Scriptures, expounding FROM HIM AND ALL THE PROPHETS the things concerning himself." It was a thoughtful remark of David Hale at the Tabernacle lately, that he regretted no omission in the Bible so much as the omission of this expository discourse of Christ to those two disciples. There can be no doubt that it was deeply impressed in their hearts which burned within them as he spake.

But since the Holy Spirit did not see fit to give us that discourse, as it fell from our Lord's lips, let us seek instruction from those who soon after received the Holy Ghost which brought all things to remembrance which he had said to them. While under the influence of this Spirit, and when, of course, our Lord's words must have been most vivid in his mind, Peter spake to the people and said, "Repent ye and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive, until the times of restitution of all things which have been spoken by all his holy prophets since the world began."

Here we have an index to at least one great topic of ALL the prophecies to which Christ so frequently referred. "THE TIMES OF RESTITUTION OF ALL THINGS." We have also its time fixed. It will be WHEN JESUS, who had just been received to heaven, SHALL BE SENT AGAIN; that is, it will be at his second coming. This view of Peter's language makes his exhortation appear cogent and timely. The times of refreshing at Christ's second coming will be only for those who REPENT. Suppose we apply Peter's language to a temporal millennium, as many now do. What sense would there be in this exhortation?

We would entreat our modern theologians to tell us what motive to present repentance the future coming of "long earthly prosperity to the church" could be?

If "all the prophets" prophesied of the glorious state which shall follow Christ's second coming, it must be in their sublimest strains, and most delightful descriptions.

But let us hear Peter further. In his first apostolic letter to Christians, he carries their thoughts directly forward, to the same glorious time, saying: "Now the end of all things is at hand. Be sober, THEREFORE, and WATCH unto prayer," &c. This exhortation to Christians is of the same stamp with that which he personally urged upon sinners. The end of all things, is the time for which all sinners should prepare by repentance and for which all saints should WATCH. (See 1 Peter 4: 7—19.)

In his second epistle Peter takes up the topic thus: "I am now writing, beloved, the second of my letters to you, in both which I endeavor to stir up your uncorrupted thoughts to remembrance; that ye should call to mind *the declarations formerly spoken by the holy prophets*, and the commandment of our Lord and Saviour, delivered by the apostles, attending to this especially, that IN THE END of these days scoffers will come, walking after their own wills, and saying, Where is the promise of HIS COMING? for since the fathers fell aleep, all things continue just the same," &c.—Proceeding with this great topic, he says: "The Lord is not slow with his promise, as some men account it slowness, but is PATIENT for your sakes, being desirous that none should be lost, but all come over to repentance. But THAT DAY OF THE LORD will come as a thief by night, when the heavens will pass away with a loud noise, and the elements will melt with fervent heat, and the earth also; and the works that are therein will be burned up. As all these things, therefore are to be destroyed, what sort of persons ought ye to be? Ye ought in a holy and pious course of life, to expect with eagerness, the coming of THIS DAY OF GOD, in which the heavens will be destroyed by fire and the elements will melt away with fervent heat, but we, ACCORDING TO HIS PROMISE, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, under this expectation, endeavor earnestly to be found by him in peace, without spot or blemish."

What an impressive enlargement is this upon his two exhortations before quoted!

Peter here relieves all our uncertainty respecting the place where righteousness is to dwell. It is to be in the new earth, and the inference is very natural that it is not to be in this earth. That new earth Peter looked for *in accordance with the promises of the prophets*, as Christ had explained them to him.

Circuitous as this course of remark appears, it is conducting the reader to the very source of light on the question we are dicussing, viz: *What is the theme of the most sublime descriptions of future glory in the prophecies?*

But it may be objected that those descriptions contain too much that is earthly *to* be applied to the glorified state. Peter seems to have resolved to meet that objection by the very words he used: that glorious state is to be *in the earth*, MADE NEW. We should therefore expect the descriptions of the prophets to be just what they are—descriptions of a glorified earth. To show that we are not without good company in thus understanding Peter's words, we here quote from the lectures of "Joshua Spaulding, minister of the Gospel at the Tabernacle in Salem." Edition of 1796, p. 245.

Many people have a veneration for antiquity, and have strong prejudices against doctrines which are new; which should seem favorable to truth: for, perhaps, it is not without reason, that next to the inspired writers, the sense and testimony of the primitive fathers have been accounted of good authority. But, unfortunately, it has often happened, that an old, venerable doctrine, having for a while been rejected, has to encounter all the same prejudices as if it were really new. It may therefore be proper, and a satisfaction to some, to show, briefly, the sense and testimony of the primitive christian church concerning the Millennium, or future kingdom of Christ.

Papias, Bishop of Hierapolis, and Martyr, taught the doctrine of the Millennium, and "that Jesus Christ was to appear on earth, and there to reign with his saints in great glory, for the space of a thousand years."*

Papias was "one of St. John's hearers, as Irenæus testifies, Iren. lib. 5. c. 33. And he was the familiar friend of Polycarp, another of St. John's disciples; and either from him, or immediately from St. John's mouth, he might receive this doctrine. That he taught it in the church is agreed on all hands."

Papias says of himself, in his book called, *The Explanation of the Words of the Lord*, as St. Jerome gives us an account of it, (De Script. Eccles) that "*he did not follow various opinions, but had THE APOSTLES for his authors: and, that he considered what* Andrew, *what* Peter *said; what* Philip, *what* Thomas *and other disciples of the Lord, as also what* Aristion, *and* John *the senior*, DISCIPLES OF THE LORD, *what* THEY *spoke: and that he did not profit so much by reading books as by the living voice of these persons.*"

Irenæus, Bishop of Lyons, and Martyr, was by birth a Greek, and had the happiness to be from his infancy a disciple of St. Polycarp, Bishop of Smyrna; and by him, also, this doctrine is traditionally derived from St. John: "For, arguing the point, in the chapter quoted above, he shews that the blessing promised to *Jacob* from his father *Isaac*, was not made good to him in this life, and therefore he says:" "Without doubt those words had a farther aim and prospect upon the times of the kingdom; [so they used to call the millennial state]: when the just, rising from the dead, shall reign; and when nature, renewed and set at liberty, shall yield plenty and abundance of all things; being blessed with the dew of heaven, and a great fertility of the earth, according as has been related by those ecclesiastics or clergy, who saw St. John, the disciple of Christ, and heard of him WHAT OUR LORD TAUGHT CONCERNING THOSE TIMES." "This, you see, goes to the fountain head:" Irenæus received it from the elders of the churches in Asia, who received it from the mouth of St. John, and St. John related it from the mouth of our Saviour.

Justin Martyr, cotemporary with Irenæus, and his senior, witnesses himself to this doctrine, and also that it was the catholic doctrine in the primitive church.—"He says, *That himself, and all the orthodox Christians of his time, did acknowledge the resurrection of the flesh*, [suppose the first resurrection] *and a thousand years reign in Jerusalem restored*, or in the new Jerusalem. [*Dialogue, with Tryphon the Jew.*] *According as THE PROPHETS*, EZEKIEL *and* ISAIAH, *and others, attest* WITH COMMON CONSENT. As *St. Peter* had said before, Acts 3: 21. *That all the prophets had spoken of it.* Then he quotes the lxvth chapter of *Isaiah*, which is a bulwark for this doctrine, that can never be broken. And to shew the *Jew* with whom he had this discourse, that it was the sense of our prophets, as well as of theirs, he tells him, That *a certain man amongst us Christians, by name JOHN, one of the Apostles of Christ, in a REVELATION made to him, did prophecy, That the faithful believers in Christ should live a thousand years in the* new Jerusalem; *and after that, should be the general resurrection and judgment.* Thus you have the thoughts and sentiments of Justin Martyr, as to himself, as to all the reputed orthodox of his time, as to the sense of the prophets in the Old Testament, as to the sense of St. John in the Revelation, all conspiring in confirmation of the millenarian doctrine."

Some would have Papias to be the inventor of this doctrine; but if Irenæus and Justin Martyr may be credited, it was received from St. John, and by him FROM THE MOUTH OF OUR SAVIOUR, and was the orthodox sentiment in the age IMMEDIATELY FOLLOWING THE APOSTLES. Irenæus, the youngest of these three witnesses, was acquainted with the age immediately succeeding the Apostles: John is thought to have lived till the beginning of the second century: Polycarp, his disciple, lived till the middle of the second century, and died a martyr; and Irenæus, who was the disciple of Polycarp, suffered martyrdom about the year of Christ, 203.

We might add more authority from this age of the church, but perhaps it will be sufficient to say, that there is not extant, either the writing, name or memory of any person in the first or second century, that called in question the millenary doctrine, or that held to it in a sense different from those we have quoted, unless such as denied the resurrection wholly, or the divine authority of the Revelation.

In the third century there is a cloud of witnesses to this doctrine, several of whom, as Tertullian and Lactantius are particular in speaking of the Millennium as being AFTER THE RENOVATION OF THE WORLD. And though we find some who did not hold to any Millennium, yet among the Millenaries, (who were by far the most numerous, and in other respects orthodox) we do not find any that materially differed from Papias, Irenæus, and Justin Martyr.

The fourth century began with the fathers of the Nicene council, which sat at Nice, in Bythinia, A. D., 325, and consisted of 318 bishops, who assembled together with great solemnity, and gave in a noble testimony to the faith which was once delivered unto the saints. "In their *ecclesiastical forms*, or *constitutions*, in the chapter about the providence of God, and about the world, they speak thus: *The world was made meaner, or less perfect, providentially; for God foresaw that man would sin: wherefore we expect new heavens and A NEW EARTH, according to the Holy Scriptures, at the appearance and kingdom of the great God, and our Saviour Jesus Christ. And then, as Daniel says,* (chap. 7: 18,) *the Saints of the Most High shall take the kingdom, and the earth shall be pure, holy, the land of the living, not of the dead. Which Daniel foreseeing by the eye of faith, cries out,* (Ps. 27: 13.) *I believe to see the good things of the Lord in the land of the living. Our Saviour says, Happy are the meek, for they shall inherit the earth,* (Matt. 5: 5.) *And the Prophet Isaiah says,* (chap 26: 6,) *The feet of the meek and lowly shall tread upon it.* So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and, moreover, that it will be in the *new heavens* and the *new earth*, and in both these points they cite the Prophets and our Saviour in confirmation of them."

After this age much opposition was made to the doctrine; it maintained, however, for a long time, good credit. St. Jerome, its greatest adversary, who wrote towards the close of the fourth century, confessed, though he did not follow, yet he could not condemn it, *because a great multitude of Christians*, and *many of their clergy and martys* held this doctrine: and he said *that he foresaw how many would be offended with him for what he had spoken against it.*

Here, we would insert a remark of Dr. Burnet, who, after taking a view of the opposition made to the millenary doctrine, the latter part of the third, and in the fourth century, observed, "As we have reason to blame the partiality of those that opposed this doctrine, so, on the other hand, we cannot excuse the patrons of it from all indiscretion. I believe they might partly themselves make it obnoxious, by mixing some things with it, from pretended traditions, or the books of the Sibyls, or other private authorities that had no sufficient warrant from Scripture, and things, sometimes that nature would not easily bear. Besides, in later ages they seem to have dropt one half of the doctrine, namely, the *renovation of nature*, which *Irenæus, Justin Martyr*, and the ancients join inseparably with the *Millennium*, and by this omission the doctrine hath been made less intelligible, and one part of it inconsistent with another."

As popery rose up this doctrine grew into discredit; it never pleased the church of Rome, for they suppose Christ reigns on earth now, by his vicar, the Pope, and quote the promises of his future kingdom and power in the world to support the authority of the Pope.

At the reformation this doctrine was revived, and we may judge from the unreserved manner in which the millennarian sentiments are expressed by many Protestant writers, that they they were not thought new or doubtful. I do not recollect that Dr. Goodwin, in all that he wrote upon this subject, ever once suggested that it was in dispute.

It does not appear that what we call modern millenism gained much ground till after the middle of the last century: since that time it has found many advocates. Among its supporters Dr. Whitby and Mr. Lowman are distinguished, of whom, though we greatly respect their learning and ingenuity, we are constrained to say, that the former, in handling many doctrines besides this, has been greatly faulted for unwarrantably departing from the literal sense of Scripture, and perhaps no divine more deserved to be censured for this fault than the latter.—But the sentiment we oppose did not generally prevail, especially among the common people, till the present century (18th). Even as late as the great earthquake in New England many christians were looking, not for the modern Millennium, but for the second coming of Christ; and with this expectation they arose and trimmed their lamps.—Many Christians were then in an exercise of faith, like that related of the reverend and godly Mr. P——, who, awaking from sleep, said to his consort, My dear, the Lord is come, let us arise and go forth to meet him. I have heard the testimony of elderly Christian people in several parts of New England, that within their remembrance this doctrine was first advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches. No doctrines can be more indisputably proved to have been the doctrines of the primitive church than those we call millenarian; and beyond all dispute the same were favorite doctrines with the fathers of New England, with the words of one of whom, writing upon this subject, we shall conclude our observations upon their antiquity: "They are not new, but old; *they may be new to some men*, but I CANNOT SAY IT IS THEIR HONOR."

Now let us uncover another bright lamp, in the New Testament. It is the direct testimony of the Apostle Paul. In his lucid discourse on the resurrection, he says: [1 Cor. 15. Wakefield's Translation.]

12 "Since then the resurrection of Christ from the
dead is thus proclaimed, why say some among you,
13 that there is no resurrection of the dead? Now, if
there be no resurrection of the dead, neither hath
14 Christ been raised: and, if Christ have not been
raised, then is our preaching vain, and your belief
15 is also vain. Nay, we are detected also of false
testimony concerning God; because we testified of
God, that he raised up the Christ; whom he did
16 not raise up: for, if the dead be not raised up,
17 neither hath Christ been raised: and, if Christ
have not been raised, your belief is vain; ye are
18 yet in your sins. Then they also, who have fallen
19 asleep in Christ, are lost; and we, since in this
life WE HAVE NO HOPE BUT IN CHRIST, are more
wretched than all other men.

20 "But indeed Christ hath been raised from the
21 dead; a first-fruits of them who sleep. For, since
by a man came death, by a man will also be a re-
22 surrection of the dead: for, as by Adam all die,
23 even so by Christ will all be made alive. But each
in his own order: Christ, a first-fruits; next they,
that are Christ's, at his coming.

24 "Then will the end be, when God the Father de-
livereth up the kingdom to him; during which he will
destroy all dominion and all authority and power:
25 for he will reign till he hath put every enemy under
27 his feet: inasmuch as God hath put all things
26 under his feet: and so the enemy death will be de-
stroyed at last."

51 "Behold! I tell you a mystery: we shall not all
die indeed, but we shall all be changed, in a mo-
52 ment, in the glance of an eye, at the last trumpet;
for the trumpet will sound, and the dead will be
53 raised incorruptible, and we shall be changed. For
this corruptible must be clothed with incorruption,
and this mortal must be clothed with immortality.

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* Nisbet's Church History, page 46.

45 "But, when this corruptible shall be clothed with incorruption, and this mortal shall be clothed with immortality; THEN WILL THAT SCRIPTURE BE FULFILLED,* *Death is swallowed up in victory.*"

Here we are told in the most explicit manner, that Isaiah predicted the very resurrection which Paul preached. Indeed, we should have so understood Isaiah himself, without Paul's declaration, if we had been willing to receive his words just as he uttered them, with simple faith. We here quote the words of Isaiah with some predictions directly connected with them.

CHAPTER XXIV.

1. Behold the Lord maketh the earth empty, maketh it waste,
And turneth it upside down, and scattereth abroad the inhabitants thereof.
3. The land shall be utterly emptied and utterly spoiled;
For the Lord has spoken this word.
4. The earth mourneth and fadeth away,
The world languisheth and fadeth away, &c.
18. The foundations of the earth do shake.
19. The earth is utterly broken down,
The earth is clean DISSOLVED, &c,
23. Then the moon shall be confounded, and the sun ashamed,
When the Lord of hosts shall reign in Mount Zion,
And in Jerusalem and before his ancients gloriously.

We are happily spared the necessity of showing that ZION has a meaning far more extensive than its application to a little mountain in Jerusalem. The whole Christian world are agreed in that.

The Zion and Jerusalem here spoken of are undoubtedly the heavenly Zion and the New Jerusalem. With this thought in our minds, we can understand the continuation of the prophet's language.

CHAPTER XXV.

6. And in THIS MOUNTAIN shall the Lord of hosts make unto all people
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wine on the lees well refined.
7. And he will destroy in THIS MOUNTAIN
The face of the covering cast over all people,
And the vail that is spread over all nations.
8. He will swallow up death in victory,
And the Lord God will wipe away tears from off all faces,
And the rebuke of HIS PEOPLE shall *he take away from off all the earth*:
For the Lord hath spoken it.
9. And it shall be said IN THAT DAY,
Lo, this is our God!
We have waited for him—and he will save us:
THIS IS THE LORD!
WE HAVE WAITED FOR HIM—*we will be glad and rejoice in his salvation.*
10. For in THIS MOUNTAIN shall the hand of the Lord rest.

Passing on through the 26th chapter, we see much to confirm, if possible, our belief that this prophecy relates to the resurrection. It ends thus:

19. THY DEAD MEN SHALL LIVE.
[Like] my dead body shall they arise,
AWAKE and sing, *ye that dwell in dust!*
For thy dew is as the dew of herbs,
And the earth shall cast out the dead.
20. Come, my people! enter thou into thy chambers,
And shut thy doors about thee;
Hide thyself as it were for a little moment,
Until the indignation be overpast.
21. For behold! the Lord cometh out of his place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,
And shall no more cover her slain.

If we had any doubt remaining respecting the application of this language, we might consult Paul again. When standing before Agrippa, Paul said: "I stand and am judged for the hope of *the promise made of God unto our fathers;* unto which promise our twelve tribes, instantly serving God day and night, hope to come. On account of this hope, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that GOD SHOULD RAISE THE DEAD?"

In the council of the Jews, Paul said: "Of the hope and RESURRECTION OF THE DEAD, I am called in question." He told Agrippa that he witnessed *none other things than those which Moses and the prophets did say should come;* that Christ should suffer, and that he should be the first that should rise from the dead." To Ananias, he said: "This indeed I confess unto thee, that, according to that doctrine which they call a heresy, so worship I the God of my fathers, believing all that is written throughout the law and in the prophets; having a hope in God, which they also entertain, that there will be a resurrection from death, both of the just and the unjust." The doctrine of the resurrection, then, was the great doctrine which Paul gathered from the prophets. It must have been in such passages as those we have quoted, and those which follow.

CHAPTER LXV.

17. For, behold! I create new heavens and a new earth:
And the former shall not be remembered,
Nor come into mind.
18. But be ye glad and rejoice for ever,
In that which I create:
For, behold! I create Jerusalem a rejoicing,
And her people a joy,
19. And I will rejoice in Jerusalem,
And joy in my people:
And the voice of weeping shall no more be heard in her,
Nor the voice of crying.
20. There shall be no more thence an infant of days,
Nor an old man that hath not filled his days;
For the child shall die an hundred years old;
But the sinner being an hundred years old shall be accursed.

"Here," cries the objector, "your whole theory is overthrown."

Do not exult too soon. We have the authority of Peter and the early Christians for applying this chapter to the new earth, and though this passage seems to prove that there will be death there, it is only a *seeming* proof. The old Geneva Bible, printed in 1580, reads thus:

> "For he that shall be a hundred years old shall die as a young man (*a*) but the sinner being a hundred years old shall be accursed." (*b*)

(*a*) Meaning in this wonderful restoration of the church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing, and THIS IS FULFILLED IN THE HEAVENLY JERUSALEM, when all sins shall cease, and all tears shall be wiped away.

(*b*) Whereby he showeth that the infidels and unrepentant sinners have no part of this benediction.

The marginal notes show that the pious translators found no difficulty in harmonizing the text with Peter's application of it. They relieve the passage of its seeming inconsistency. It is as if Isaiah had said: "There shall be no weeping, for there shall be no cause for it. Those who were helpless infants here, will be full-aged there. Those who were old and infirm here, will be in the prime of life there. But though the sinner shall grow old, and attain to honors here, he shall not enter there, for he shall be accursed." This is perfectly consistent with the whole scope of the passage. Can the same be said of the common translation?

Bishop Lowth, who applies this prophecy to the present state of things, renders this passage thus:

17. For behold I create new heavens, and a new earth;
And the former ones shall not be remembered,
Neither shall they be brought to mind any more.
18. But ye shall rejoice and exult in the age to come which I create;
For lo! I create Jerusalem, a subject of joy, and her people of gladness:
19. And I will exult in Jerusalem and rejoice in my people,
And there shall not be heard any more therein,
The voice of weeping, and the voice of a distressful cry:
20. No more shall be there an infant short lived;
Nor an old man that has not filled his days;
For he that dieth at an hundred years, shall die a boy,
And the sinner that dieth at an hundred years shall be deemed accursed.

This corresponds with Peter's application of the words. But let us proceed with our common translation.

21. And they shall build houses, and inhabit *them*;
And they shall plant vineyards, and eat the fruit of them.
22. They shall not build—and another inhabit;
They shall not plant—and another eat:
For as the days of a tree are the days of my people,
And mine elect shall long enjoy the work of their hands.
23. They shall not labor in vain,
Nor bring forth for trouble;
For they are the seed of the blessed of the Lord,
And their offspring with them.
24. And it shall come to pass,
That before they call—I will answer:
And while they are yet speaking—I will hear.
25. The wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock,
And dust shall be the serpent's meat.
They shall not hurt nor destroy in all MY HOLY MOUNTAIN,
Saith the Lord.

Here the objector will stop us again,—not because the subject is obscure, but because the light is too bright. Such prophecies explain Peter's allusion to THE TIMES OF RESTITUTION OF ALL THINGS. They can be fulfilled only in the new earth which Peter looked for, and which John saw. The holy mountain is that which will fill the whole earth, after the kingdoms of this world have been dashed in pieces at a stroke.

"But will they plant vineyards in the new earth?" says an objector. "That is impossible."

Brother, who told you it is impossible? Have you any other authority for it but your own imagination? John knew more of the new earth than you do, and he gives us a glimpse of its great city thus:

"Then he showed me a pure river of living water, bright as crystal, coming out of the throne of God and of the Lamb. Between the street of the city, and the river which flowed all round, was a tree of life, bearing twelve fruits, and yielding its fruit every month."

Why should we suppose the new earth to be a barren desert? When God made man without sin, he placed him in a garden to dress it, and to keep it. Says Dr. Chalmers, in his exquisitely beautiful and Scriptural Sermon on the new earth, "A man is never happier than when employed in that which he likes best."*

In another part of his sermon, which is founded on 2 Peter, 3: 13, he says:

"A great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there will be beauty to delight the eye, and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information of our text, that after the dissolution of its present framework, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the 'new heavens and the new earth, wherein dwelleth righteousness.'"

But we need not rely on human testimony to show that the glorious visions of prophecy relate to the new earth. In the progress of explaining away the references to the resurrection state, which our modern commentators have made, they have not yet dared to turn aside the 21st of Revelations from its plain import, but they seem to have forgotten that almost every thought, and a great part of the words are borrowed from the 60th and 65th of Isaiah. If the words relate to the heavenly state in the language of the spiritual John, they certainly cannot be inapplicable to that state when falling from the hallowed lips of Isaiah. Some of the expressions we think cannot properly be applied to any other state. Look at them side by side.

ISAIAH LX.	REV. XXI.
"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee—the Lord shall arise upon thee, and his glory shall be seen upon thee."	"Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."
"I will glorify the house of my glory—I will make the place of my feet glorious—I will make thee (Jerusalem) an ETERNAL EXCELLENCE—For brass I will bring gold," &c.	Compare the whole description of the new Jerusalem, from ver. 11 to ver. 22.
"The glory of Lebanon shall come unto thee—to beautify the place of my sanctuary," &c.	"And the city was pure gold, clear like glass. And the foundations of the wall of the city were adorned with every precious stone."
"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."	"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

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* The word here rendered fulfilled is not *pleroma*, but (γενησεται) *genēsetai*, which refers directly to the simple accomplishment of the very subject of the prophecy.

* See Midnight Cry of Jan. 27.

"Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, [nations.—*Lowth*] and that their kings may be brought —Thou shalt also suck the breast of kings."	"And the gates of it shall not be shut at all by day : for there shall be no night there—and the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honor into it—and they shall bring the glory and honor of the nations into it."
"I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls salvation, and thy gates praise.—Thy people also shall be righteous."	"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life."
"They shall inherit the land FOREVER, the branch of my planting, the work of my hands, that I may be glorified."	"He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

On this subject, Mr. Spaulding; whom we have before quoted, remarks :

"Now, what is the difference between these promises in Isaiah, and in the Revelation, that the former should be understood of things in the earth ; but the latter, of things in heaven ? Can the immortality and glory of the world to come, and the best things to be expected in a world that has sin and death in it, and is therefore under the bondage of sin and corruption afford descriptions so similar, as these of Isaiah and of John ! As to myself, I am unable to determine, in these passages, which has given the highest description of heavenly glory, the Prophet or the Apostle. And, whether they refer to things in heaven, or to things in earth, they most certainly refer to the same things.

"It may also be observed, that the modern Millenists expect, after the Millennium, a day of as great trouble and distress to the Church, if not greater, than ever it before saw ; even that day of thick darkness and great tribulation, to precede the second coming of Christ ; therefore, according to this expectation, it cannot be said of the Church in the Millennium, '*Thy sun shall no more go down : violence shall no more be heard in thy land, wasting nor destruction within thy borders : and the days of thy mourning shall be ended.* But these things are said of the millennial church by the Prophets, and often repeated without the least reserve. Turn where you will, you will find the difficulty equally great, to apply what the Prophets have said of the Millennium to the modern scheme, as to apply to it the new Jerusalem of St. John ; for where do we find greater, or more perfect things promised the people of God in the Revelation, or any where else, than are those in Isaiah's prophecies of the Millennium ?"

If the reader will reflect a little on the language of the prophets, he will see how inconsistent it is with a state in which sin, death and the curse remain.

"They shall not hurt nor destroy in all my holy mountain." This cannot be while the tares and the wheat both grow together, for the tares will hurt.

"The inhabitant shall not say, I am sick." Can this time ever come in a world where it is appointed unto men once to die ? If so, there will be many on Christ's right hand, to whom he cannot say, "I was sick, and ye visited me."

"The voice of weeping shall no more be heard in her, nor the voice of crying." While in this world, "Jesus wept," and the disciple is not above his Master. Not till they get into that new Jerusalem, can they expect "God shall wipe away all tears from their eyes."

"And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for all shall know Me, from the least of them even to the greatest of them, saith the Lord." Jer. 31 : 34. This can never be fulfilled till children are born righteous, and grow up true Christians, for in the state here foretold, there will be no unconverted persons who do not know the Lord, from the LEAST to the greatest !

If these predictions are ever fulfilled in this world, then Christians will cease to be "a *peculiar* people ;" those who live godly in Christ Jesus will no longer suffer persecution. The world will not hate those whom Christ has chosen ; but besides the great multitude, which no man could number, who will stand before the throne, with white robes, having "come out of great tribulation," there will be a still *greater* number who have had *no* tribulation.

Notice also, the predictions of the eternity of the glorious state which the prophets foretell.

"The ransomed of the Lord shall return, and come to Mount Zion, with songs and EVERLASTING joy upon their heads."—Isa. 35 : 10.

"Behold I create new heavens, and a new earth. But be ye glad, and rejoice FOREVER in that which I create."—Isa. 65 : 17, 18.

The new heavens and new earth are referred to as the very symbol of eternity. "For, AS the new heavens and the new earth, which I make, SHALL REMAIN before me, SO shall your seed and your name remain."—Isa. 66 : 22.

"Thy people also shall be all righteous ; they shall inherit the land FOREVER."—Isa. 60 : 21.

In the 37th Psalm, David evidently foretells the time when the wicked shall be destroyed, and the righteous receive their everlasting inheritance in the new earth.

7. Rest in the Lord, and wait patiently for him :
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
8. Cease from anger, and forsake wrath :
Fret not thyself in any wise to do evil.
9. For evildoers shall be cut off ;
But those that wait upon the Lord, *they shall inherit the earth.*
10. For yet a little while—and the wicked shall not be.
Yea, thou shalt diligently consider his place—and it shall not be.
11. But *the meek shall inherit the earth.*
And shall delight themselves in the abundance of peace.
18. The Lord knoweth the days of the upright.
And their inheritance shall be FOREVER.
20. But the wicked shall perish,
And the enemies of the Lord shall be as the fat of lambs.
They shall consume ;--into smoke they shall consume away.
22. For such as be blessed of him shall inherit the earth ;
And they that be cursed of him shall be cut off.
27. Depart from evil, and do good ;
And dwell FOR EVERMORE.
28. For the LORD loveth judgment,
And forsaketh not his saints ;
They are preserved forever.
But the seed of the wicked shall be cut off.
29. The righteous shall inherit the land,
And dwell therein FOR EVER.
32. The wicked watcheth the righteous,
And seeketh to slay him.
33. The LORD will not leave him in his hand,
Nor condemn him *when he is judged.*
34. Wait on the LORD, and keep his way,
And he shall exalt thee to inherit the land.
When the wicked are CUT OFF, thou shalt see it.

The 11th of Isaiah corresponds with what we have already quoted. Let us carry our thoughts back to the time when Isaiah wrote.

The seed of Jacob had been divided into two kingdoms,—but both of them had sadly departed from God, and disappointed the hopes of the spiritual Israelites.—Isaiah had been instructed to utter the parable of the vineyard, [chap. 5] and to say :

5. And now go to : I will tell you
What I will do to my vineyard—
I will take away the hedge thereof, and it shall be eaten up,
And break down the wall thereof, and it shall be trodden down.
6. And I will lay it waste—
It shall not be pruned, nor digged,
But there shall come up briars and thorns.
I will also command the clouds
That they rain no rain upon it.
7. For the vineyard of the Lord of hosts is the house of Israel,
And the men of Judah his pleasant plant.
And he looked for judgment, but behold oppression !
For righteousness, but behold a cry !

In the 6th chapter he has a glorious vision, in which his lips are touched with a burning coal, and he is sent to that same people with this message : [Lowth's Translation.]

Go, and say thou to this people :
Hear ye indeed, but understand not ;
See ye indeed, but perceive not ;
Make gross the heart of this people ;
Make their ears dull, and close up their eyes ;
Lest they see with their eyes, and hear with their ears,
And understand with their hearts, and be converted, and I should heal them.
11. And I said, How long, O Jehovah ? And he said,
Until cities be laid waste, so that there be no inhabitant,
And houses, so that there be no man,
And the land be left utterly desolate.
12. Until Jehovah remove man far away,
And there be many a deserted woman in the midst of the land.
13. And though there be a tenth part remaining in it,
Even this shall undergo a repeated destruction ;
Yet, as the ilex, and the oak, though cut down, hath its stock remaining,
A HOLY SEED shall be the stock of the nation.

Here the destruction of the earth is evidently brought to view. The Jews as a people were to remain blind and deaf till then, but there should be a HOLY SEED, consisting of all who have a living faith in Christ, by which the Gentiles are grafted into "the stock of the nation."

In the 9th chapter he gets a view of the Deliverer, to whom the gathering of the true Israel shall be. He there says :

Of the increase of his government and peace THERE SHALL BE NO END ;
Upon the throne of David, and upon his kingdom ;
To fix it, and to establish it
With judgment and with justice, henceforth and FOR EVER.

Here, he learns that the kingdom is to be eternal, under the government of the Prince of Peace.

In the 10th chapter, he learns that the remnant of Israel shall lean upon the Lord, when—

21. A remnant shall return, a remnant of Jacob
Unto God the mighty.
22. For though thy people, O Israel, shall be as the sand of the sea,
A remnant of them only shall return.--*Lowth.*

In the 11th chapter, Christ is again brought to view :

1. But there shall spring forth a rod from the trunk of Jesse,
And a scion from his roots shall become fruitful.

Then follows a description of his character. In the 4th verse he is introduced as a Judge, which must of course be at his second coming : [Lowth.]

And he shall SMITE THE EARTH with a blast of his mouth,
And with the breath of his lips he shall slay the wicked.

Then comes this delightful picture of the glorious state which follows. If the words are figurative, they are figures of "good things to come," which apply much better to a heavenly than an earthly state. If they are literal, they can only be fulfilled in the new earth, where John sums up the description by saying :—"*There shall be no more curse.*" We give Lowth's translation :

6. Then shall the wolf take up his abode with the lamb,
And the leopard shall lie down with the kid :
And the calf, and the young lion, and the fatling shall come together ;
And a little child shall lead them.
7. And the heifer and the she-bear shall feed together ;
Together shall their young ones lie down,
And the lion shall eat straw like the ox.
8. And the suckling shall play upon the hole of the aspic,
And upon the den of the basilisk shall the new-weaned child lay his hand.
9. They shall not hurt, nor destroy, in all my holy mountain,
For the earth shall be full of the knowledge of Jehovah,
As the waters that cover the depths of the sea.
10. And it shall come to pass in that day,
The root of Jesse, which standeth for an ensign to the peoples,
Unto him shall the nations repair,
And his resting-place shall be glorious.

The prophet goes on to shadow forth the gathering together of the true Israel, in language borrowed from his own times and the history of the people to whom he spoke :

11. And it shall come to pass in that day,
Jehovah shall again the second time put forth his hand,
To recover the remnant of his people
That remaineth, from Assyria, and from Egypt ;
And from Pathros, and from Cush, and from Elam,
And from Shinear, and from Hamath, and from the western regions.
12. And he shall lift up a signal to the nations,
And he shall gather the outcasts of Israel,
And the dispersed of Judah shall he collect,
From the four extremities of the earth.

But will there not be jealousies and contentions among the true Israel then, as there are among the people now ? This natural question the prophet anticipates by a mode of speech the most familiar and impressive he could have used for that people.

13. And the jealousy of Ephraim shall cease,
And the enmity of Judah shall be no more :
Ephraim shall not be jealous of Judah,
And Judah shall not be at enmity with Ephraim.

But will there not be enemies in the land, as the Philistines were in Canaan when Joshua entered it ?—This difficulty the prophet removes, by referring to those nations who obstructed their occupancy of Canaan, thus :

14. But they shall invade the borders of the Philistines westward :
Together shall they spoil the children of the east :
On Edom and Moab they shall lay their hand,
And the sons of Ammon shall obey them.

But will there not be obstructions in the way, as the Red Sea hindered the passage out of Egypt ? Hear the prophet on this point :

15. And Jehovah shall smite with a drought the tongue of the Egyptian sea,
And he shall shake his hand over the river with his vehement wind,
And he shall strike it into seven streams,
And make them pass over it dry-shod.
16. And there shall be A HIGH-WAY for the remnant of his people.
Which shall remain from Assyria,
As it was unto Israel,
In the day when he came up from the land of Egypt.

Do you doubt the propriety of this application of the text? Then turn to the 35th of Isaiah, and read the same thing in clearer terms:

4. Say ye to the faint-hearted : Be ye strong,
Fear ye not, behold your God !
Vengeance will come—the retribution of God.
He himself will come, and will deliver you.
5. Then shall be unclosed the eyes of the blind—
And the ears of the deaf shall be opened.
6. Then shall the lame bound like the hart,
And the tongue of the dumb shall sing,
For in the wilderness shall burst forth waters,
And torrents in the desert.
7. And the glowing sand shall become a pool,
And the thirsty soil bubbling springs.
And in the haunt of dragons shall spring forth
The grass, with the reed, and the bulrush.
8. And a highway shall be there—
And it shall be called the way of holiness.
No unclean person shall pass through it,
But He himself shall be with them, walking in the way,
And the foolish shall not err therein.
9. No lion shall be there,
Nor shall the tyrant of the beasts come up thither,
Neither shall he be found there—
But the redeemed shall walk in it.
10. Yea, the ransomed of Jehovah shall return—
They shall come to Sion with triumph,
And perpetual gladness shall crown their heads.
Joy and gladness shall they obtain,
And sorrow and sighing shall flee away.

We need not say that the division into chapters has no authority in the original. Our understanding of the 11th chapter is greatly confirmed by the continuation of the subject in the 12th.

1. And in that day thou shalt say,
I will give thanks unto thee, O Jehovah, for though thou hast been angry with me,
Thine anger is turned away, and thou hast comforted me.
2. Behold, God is my salvation.
I will trust, and not be afraid,
For my strength, and my song, is Jehovah,
And HE IS BECOME UNTO ME SALVATION.
3. And when ye shall draw waters with joy from the fountains of
4. salvation, in that day ye shall say :
Give ye thanks to Jehovah, call upon his name ;
Make known among the peoples his mighty deeds.
Record ye, how highly his name is exalted.
5. Sing ye Jehovah, for he hath wrought a stupendous work.
This is made manifest in all the earth.
6. Cry aloud, and shout for joy, O inhabitress of Sion,
For great in the midst of thee is the Holy One of Israel.

LETTERS.

Again we are permitted to present a heart-cheering series of letters to our readers.

Three individuals in Kentucky unite in writing the following:

"You have favored our Postmaster in this place with one of your papers called the Midnight Cry, which was received with much pleasure, and the Postmaster being anxious to inform the public respecting Mr. Miller's calculations of the coming Millennium, had scarce time to read your kind favor. There are several friends in this vicinity, that are very anxious to be informed of your calculations, and would wish to prepare for the coming day—but at present are not able to afford you any assistance in your labor, but are very anxious to receive your Midnight Cry."

We remark here, as we have often done before, that we always comply with such requests by the earliest mails.

Brother Edward Canfield, of Clyde, N. Y., writes :

"Although, within the past three years, the subject of the nigh approach of the coming of the Son of Man had been presented to my mind, yet like many others I slumbered and slept over it, till my attention was called to a *definite* time for that coming.—About six months ago, I read Br. Fitch's Letter on the Second Coming of Christ in 1843 I read it over again—took my Bible, as the only rule of faith and practice, to see what it taught me—searched the Scriptures—*harmonized* the Bible on the subject—was enabled by the blessing of God to break off the hold the world had on my heart—make an entire consecration of myself to Him—had the joy of his salvation restored to me—and clear to my own mind was the truth that the coming of the Lord draweth nigh. I immediately made it a practical principle—have continued my investigations of both sides from that time to this—have expended $150 to scatter light and truth on the subject, and am more and more convinced that 1843 will witness 'the last end of the indignation.' Blessed be the name of the Lord, I have been aroused from slumber to watch and pray, and labor, looking for His glorious appearing, till faith shall be swallowed up in vision. That God has added his blessing to the truth, many are ready to acknowledge. Saints and sinners rejoice now and evermore. I have commenced by public lectures to herald the coming of the Lord.

"Dr. W. D. Cook, of Sodus, who has been engaged of late in lecturing on Temperance, and pleading the cause of the poor and needy—the down-trodden slave—after a critical examination of the subject of Christ's Coming in 1843, is convinced, and ready to proclaim his speedy appearing."

A GOOD HINT.—A gentleman in Tompkins county, drily says :

"I believe it to be the best way to investigate doctrines, *first* to get the doctrine, and *then* compare it with the word of God, instead of making war with the doctrine, *before* we understand it."

A letter from Trenton, Missouri, calls earnestly for some of our papers. The writer says :

"They shall be distributed among those who are unable to pay for the same. Please forward them as soon as possible. The tocsin of alarm is sounding even upon the confines of Missouri."

A minister in Georgia, writes :

"I have occasionally met with a number of your paper, 'The Midnight Cry!' The subjects discussed in this paper, are certainly fraught with momentous interest to every member of the human family, and I therefore wish to examine them with all the light at command. I am a minister of the gospel of the blessed Redeemer, who you say will soon appear among us. Come, Lord Jesus, come quickly. But oh, I tremble for the wicked. It becomes every minister of the gospel to search the scriptures daily, to see if these things are so. I have seen your invitation to all, to send for the paper with or without the money, and as it is not convenient for me to accept of the former condition, I avail myself of the latter. I wish them for my own examination and for the benefit of others who have this subject under consideration. Any thing you may send on this subject will be thankfully received and diligently examined."

A Postmaster in Maryland, writes :

"Being applied to by a poor widow lady to write, requesting you to send her a picture or chart of Daniel's vision and a few of your publications, if you have any more to give away, I improve the opportunity to send a small remittance, and ask the favor of you to send me a few more of your best publications. We have seen none but the Midnight Cry. *We prefer the back numbers* to the latest ones, *because they contain less controversy.* None of the *impotent* attempts of the Rev. Professors and D. D's to confute you had reached us until we saw them in your paper. I have had numerous applications to borrow the numbers you sent, and have given some to persons who wished to send them to their friends. I have forwarded part of them to Washington City, D. C. to be read there and then mailed and sent to the eastern shore of Maryland, and also to Delaware. I have had so many applications to borrow the chart of the visions of Daniel and St. John since I sent it away, that I must request you to send me one or two of them. There is considerable interest manifested on the subject in some parts of this and Frederick county, and a few who profess a belief in your theory. But *Satan is making such powerful efforts to oppose you*, that I VERILY BELIEVE THE WORK IS OF GOD, for, '*Satan cannot be divided against himself.*' Please accept my thanks for your kindness in sending the numbers that contained the answers to all my inquiries. I was pleased to obtain your chronology ; several here have compared it with the Bible, and pronounced it correct. In my biblical researches while engaged as a teacher and superintendent of Sabbath schools, my observation of the scriptural dates convinced me that Bishop Usher's was too short, and I attempted to make out one myself seven years ago, but the difficulties discouraged me and I gave it up before I got through the Judges. I am certain that no candid person can find an error in yours (Mr. Miller's.")

A brother in Canada West writes for an additional quantity of papers, and says :

"Through Divine mercy the Lord smiles upon his work here, and glorifies his word. Our brother Deverall is now about 10 miles east of us ; he was last week 10 miles west, in both which places the work is graciously spreading. I had, to-day, two friends lately converted, spend an hour with me, who are off to Prince Edward's District to proclaim the Midnight Cry. I supplied them with all the books I was able, therefore, I have left myself quite bare. Their names are Nathan Park, a local Episcopal preacher, and the Rev. Sebin Pettett, a regular preacher in the same connection. What a mercy, that tho' two months ago I had not a friend to speak to upon this glorious subject, now they are rising all around me."

A Postmaster in Georgia writes :

"The cause is gradually gaining ground in this county. Mr. Gray, a firm believer in the second advent near, wishes us to inform you that the Rev. Mr. Howell and Mr. Deavors are to preach on it on Wednesday next.—So much for what your papers have done. Mr. Howell is a Baptist preacher."

Brother Cook writes from Middletown, Ct., expressing his interest in the cause. He remarks :

"The word rendered 'be fulfilled,' Matt. 24 : 34, is defined by Robinson & Co., in their Lexicon of the New Testament,—'to begin to be,—origin,' &c. This takes away all ground for the Universalists' application of the whole of that chapter to the destruction of Jerusalem. Christ's words merely declare that the events would *commence* soon."

BROTHER CHITTENDEN—A REVIVAL.

A writer in Furnace Village, Ct., says :

"Mr. H. A. Chittenden has been among us preaching the doctrine of the second advent at hand. He came among us, a stranger, with a heart overflowing with compassion and love for Jew and Gentile, and his talent, fervor, and devotion, have proved irresistible even to the bigot and the sceptic. May the blessing of God rest upon him, for he hath done us good, though we should remain unconvinced that the year 1843 is the time when Daniel shall stand in his lot. We are in the midst of a revival, the fruits of which, we trust in God, will be, to many, eternal life."

A clergyman in Western New York writes to his son in this city, as follows :

"I have given all the attention to the papers and pamphlets which you have kindly sent us, that circumstances would allow, and intend still to do so. I feel desirous of arriving at a satisfactory conclusion upon the all-important subject. But I may need a higher state of religious feeling to make it consistent for God to make known to me the truth of what has long been regarded as the mysterious portion of his word. I am resolved to make it a subject of special prayer and study, and hope I may arrive at safe and satisfactory convictions. I am far from being convinced of the correctness of any of the opposing theories, and see so much that appears reasonable and Scriptural in the system adopted by the second advent brethren, that I should sooner fix on the time they have designated for the coming of Christ, than any other definite period, were I to adopt any one positively. What further light I may obtain, by more thorough investigation, time will determine. I circulate the papers among my brethren, and tell them I think the end is approaching. My advice to them, and to all is, to be prepared. Some of the members of my church are firm believers in the doctrine of 1843. My reading and reflection on the subject has already given me a satisfactory understanding of a number of important passages of Scripture, which had previously appeared obscure. May the Lord guide us into truth. E. G."

MANY important letters are omitted for want of room.

LETTERS RECEIVED DURING THF WEEK ENDING MARCH 30.

FROM POSTMASTERS.—Palmyra, N. Y.—Thomaston, Geo.—Columbus, O.—Alum Creek, O.—Mount Pleasant, Wis. Ter.—Salisbury, N. H.—Shiremanstown, Pa.—Lowville, N. Y.—Manlius, N. Y.—Fort Monroe, Va.—Charlestown, Va.—Barnesville, Ind.—Holmes Hole, Mass.—Flushing, O.—Akron, O.—Uniontown, Pa.—Wagnerboco, Pa.—Barnesville, Md.—Springfield, O.—Iberia, O.—Conway, Mass.—Longbottom, O.—Pontotoe, Miss.—Dresten, O.—Cortland Village, N. Y.—Bridgeport, N. Y.—Pennsville, O.—Wales, Mass.—Harrodsburg, Ky.—Dancyville, Tenn.—New Richmond, O.,—Little Rock, Ill.—Carmel, N. Y.—New Haven, Ct.—Lowellville, O.—Martinsville, Ky.—Troy, Mich.—Harrodsburg, Ky., $1—Waterville, N. Y., 25 cts.—Covington, Ga.—Ware, Mass., 50 cts.—Northfield, Vt., $1 50.—Jamestown, N. Y.—Newby's Cross Roads, Va.—Trenton, Mo.—Harrodsburgh, Ky.—Binghampton, N. Y.—Ottawa, Ill.,—Govington, Geo.—Granville, O.—Bethel, O.—West Granville, Pa.—Athens, O., $2.—Bellville, Geo.—Akron, O.—Canal Dover, O.,—Perrysville, Ind., $3.—Pleasant Valley, N. Y., $5.—Lima, N. Y.—Herkimer N. Y., $10.—Battle Creek, Mich.—Stillwater, N. Y.—Castleton, N. Y.—Battle Creek, Mich.—Greagerstown, Md.—Pittsylvania, Va.—Cuyahoga Falls, O.—Johnson, O.—Sugar Grove, O.—North Wardsboro', Vt.

INDIVIDUALS.—James Wise—A. D. Winslow—W. Hathaway,—S. W. Paine—D. Benham—Charles Young, $1—E. Canfield—R. E. Ladd, $5—C. J. Erstly, $2—Daniel Gano, $2, postage 75 cts.—A. D. Winslow, $10—Thomas Allen—G. R. Gladding—Alma Thorn—J. V. Himes—Thomas Allen—Samuel Hopkins—Henry L. Graves, Charles Friend—L. D. Fleming,—James Lord—C. B. Hotchkiss—B. Cook—R. A. M'Pherson—L. D. Fleming—Isaac Ray—W. Bray—H——. William Henderson—John W. Paine, Jr.—J. Williams—T. A. Post—W. Wadsworth.

THE SEVENTH TRUMPET,

OR THE LAST WO.

On the Sabbath evening of the re-opening of his new church in Boston, Rev. Baron Stow preached a sermon upon these words : " And *there* were great voices in heaven saying, the kingdoms of this world are become the kingdom of our Lord," &c. &c. He undertook to prove from this and some other portions of the Bible, that the whole world is to be converted to God ; and said there was as much reason to believe this, as there was the resurrection or judgment If the Bible teaches the world's conversion, I should think its advocates were very injudicious in selecting texts with such a connexion as the above. How a man of Mr. Stow's honesty, could explain a text to prove this doctrine, which is said to take place after " time shall be no longer, and the mystery of God finished," I am utterly unable to comprehend.

At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory ; it had " devoured, broke in pieces, and stamped upon the whole earth ;" but its cup of iniquity was fast filling up. In the sounding of the four first, is pointed out to us in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, " Wo, wo, wo, to the inhabiters of the earth, by reason of the other trumpets which are yet to sound " The fifth and sixth proved to be woes indeed to the Eastern world ; and if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last wo should be turned into one of the greatest blessings " to the inhabiters of the earth" that ever took place.

The *first* began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.

The *second* in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The *third* in 441, and its effects were seen in the ravages of Attila, surnamed the scourge of God.

The *fourth* in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Cesars.

The *fifth*, or *first* wo, in 629, brought up from the bottomless pit, Mahomet, that scourge of the eastern world, with its " smoke and locusts ; ' but they were " to hurt only those men who have not the seal of God in their foreheads ;" which they were to " torment five months," beginning July 27, 1299, when they had a king over them.

The *sixth*, or *second* wo, let the " two hundred thousand thousand" Turkish horsemen loose, which were permitted " to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumps, and none else. Can it be for anything else, than that God intended his people should know by its fulfillment, about the period " that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged ?" I think not. The regular gradation in the three woes should not be overlooked ; the first was to *torment* and *hurt* men five months ; the second was to *slay* and *kill* the third part of men for an hour, a day, a month, and a year ; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

In the terrible train of the two woes we have considered, we behold the Holy Land and classic Greece overrun with hordes of barbarous Mahomedans, carrying death and the Koran wherever they went ; and all along the northern shores of Africa, the Algerines, Tripolitans and Moors, even to the pillars of Hercules, were let loose upon the commerce and seamen of all the professed Christian nations, not excepting even our own countrymen. But their dominion is ended, and they are now awaiting their share, in common with all the kingdoms of this world, in the final catastrophe of the third wo. And now, with the vast importance of the subject impressed upon our hearts, let us look at it, with all our own notions and prepossessions laid aside, determined to be governed by the Spirit and word of the living God.

THE ANNOUNCEMENT, Rev. x.

" And I saw another mighty angel come down from heaven, clothed with a cloud ; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire ; and he had in his hand a little book open : and he set his right foot upon the sea, and left on the earth :—and the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be TIME NO LONGER : but in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God should be FINISHED, as he hath declared to his servants the prophets.

Imagination could hardly picture a more glorious personage. Who can help indentifying him with the man that Daniel saw and described in his 12th chapter, who was clothed in linen, upon the running waters of the river ! *Then the stream of time was flowing towards the ocean of* ETERNITY ; but now he is standing upon the still sea, and the firm earth ; *time is now* to be *no longer*. Could he be any other than Michael, the great Prince ? I think not. Important truth he then communicated to Daniel ; but after a lapse of six hundred years, and at the very closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet *begins* to sound. Why such a glorious person ? why clothed in such a glorious dress ? why such a commanding attitude ? why such an awful oath ? *The tremendous importance of the theme and the occasion* demanded it ; and what is it ? *The cessation of time, and the finishing of the mystery of God.* Hold ! mighty angel, says Baron Stow ; time is yet to last enough longer for all the world to be converted ; the mystery of God cannot be finished until all shall know the Lord, from the least unto the greatest. Who shall we believe ? the " WONDERFUL NUMBERER," or the frail mortal ? O mighty Jesus, we will doubt THEE not.

ITS SOUNDING, Chap. xi.

" And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned ; and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great ; and shouldst destroy them which destroy the earth."

Firstly. " The kingdoms *are become*." Here I wish to ask brother Stow, if the words, *are become*, can be construed to mean something that is TO BE ?

Secondly. " He shall reign forever and ever." This looks like some words of Daniel : " There was given him dominion, and glory, and a kingdom ; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church ; for its advocates believe, that at the end of the 1000 years, the devil again gets the mastery.

Thirdly. " Has taken to himself his great power." God has now forsaken his covert like the lion, and come out of his place ; bound the strong man, and is now going to spoil his goods.

Fourthly. " The nations were angry." How this sets forth the state of things after the saints are caught up : when the salt is all gone, when every kind of restraint is taken off : husbands and wives tearing one another to pieces ; children beating their parents ; men and women striping their unfaithful pastor ; subscribers cutting in pieces their dough-faced editor ; a menagerie of the most ferocious beasts let loose upon one another ; will but faintly set forth the awful scenes which will occur between the time that Isaiah 26 : 20, is fulfilled, and the violent death of the last wicked man and woman.

Fifthly. " Thy wrath is come." Edward Beecher and Baron Stow ! how dare you contradict the twenty-four elders on their faces before God, and say, the seventh trumpet is a signal for the conversion of the world ?

Sixthly. " The time of the dead, that they should be judged." Who can doubt that this is the DAY OF JUDGMENT ?

Seventhly. " Reward the prophets, the saints and them that fear thy name." Yes, Job shall see his Redeemer in his flesh ; Daniel shall stand in his lot ; Abraham shall enter the city which hath foundations ; Moses shall not be cut short of Canaan ; Eli's neck shall be restored ; David's sin shall be forgotten ; Paul's thorn is exchanged for a crown ; Stephen's wounds are all healed ; John has entered upon what he saw in vision ; Fisk and Parsons have returned from the *old*, to inhabit the *new*, holy-land ; Coleman has come up from Chittagong ; and the dear, humble Wheelock from the bottom of the ocean ; Boardman and Mrs. Judson have come from Burmah ; the Isle of France has given up Harriet Newell ; Whitefield has come up from Newburyport ; Stillman has renewed his strength ; Baldwin is as young as ever ; the benignant smile again plays on the lips of Knowles, for the rough boards at Newton have given him up ; the much loved Winchell is crowned ; and my own two babes, Judson and Anna, with all the rest, have returned and come to Zion with songs and everlasting joy!

Glory ! Glory ! ! GLORY ! ! ! Br. Stow, you did not expect the seventh trumpet would introduce you to all these, and millions more ; but we did.

But where is Brownlee, Dimmick, Dowling, Stuart, Sharp, Colver, Crowell, Cooke, Norris, Thrasher, Hazen ? " Did not think he would come so soon."

Eightly. " Destroy them which destroy or corrupt the earth." Now, oh my soul, what a change is come on the scene of thy contemplation ! Instead of the glory and inexpressible joy we last considered ; here, " all the beasts and birds are gathered to eat the flesh of all men, both free and bound, both small and great." [Rev. 19. and Ezek. 39.] Now, " the Lord will call for a sword upon all the inhabitants of the earth ;" " he will plead with all flesh ;" " evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other ; they shall not be lamented, neither gathered nor buried ; they shall be dung upon the ground." [Jer. 25.] Here, " the Lord maketh the earth empty, and waste ;" it is " clean dissolved," and " utterly spoiled," and turned " upside down ;" and " the inhabitants are burned ;" now, " he will punish the host of high ones, and kings of the earth upon the earth " [Is. 24.] Now is, " the day of the Lord's vengeance ;" " the streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Isa. 34.] Now " the Lord will bring this plague upon all people ;" viz., " their flesh shall consume away while they stand upon their feet ; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. 14.] The day has now come, " that shall burn as an oven, when all the proud, yea, all that do wickedly," " shall be burned up, root and branch," and shall be " ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [Mal. 4.]

Reader, " it is the last time" I expect to address you. Sixteen months ago, I wrote a letter to a distant brother, out of which came " The Clue to the Time ;" God has greatly blessed that, in preparing men for the judgment ; conversions have often followed the introduction of a single copy into a place. When we consider the weakness of the instrument, *how is the power and approbation of God upon this doctrine manifest*. As the " Clue" began, " the seventh trumpet" will end my writings. If *that* failed in awaking you, may the sound of *this* startle you from your slumbers before " the mystery of God is finished." There is not a moment to be lost ; recollect, President Beecher, as well as many other learned opponents, admit that this trumpet is just upon us ; but if we have not seen that it introduces the Day of Judgment, instead of the conversion of the world, I know not how that day can be proved from the Bible. " And what I say unto you I say unto all, WATCH."

LEWIS HERSEY.

Boston, Feb 8, 1843.

THE PRESS AND ITS INFLUENCE.

One great argument against the belief of Christ's immediate coming, is the fact that the world is now making great improvements in arts and sciences, and it cannot be destroyed till their ameliorating effects are exhibited. Among the glories of the age, perhaps the printing press stands first. What is its influence ? Is it doing such a mighty work for the spread of holiness, that the Lord will delay his coming to give it time to complete its work ? Let us judge it by its fruits, and its fruits by the word of God. How would Paul and John relish the reading in the millions of papers which are daily sent forth to give complexion to the minds and hearts of their readers ?

In reference to TRUTH, that very first requisite of a paper, it has fallen so low that its statements are a matter of bargain and sale. The publishers of the True Sun, who were themselves employed in the publication of the most widely circulated paper in this hemisphere, give the following facts on this subject.

" Comparatively few persons, of all the thousands who every day peruse the effusions of the metropolitan press, have any accurate idea of the secret influences and private interests which have produced the various statements of fact, opinion, inference and argument, which they so eagerly devour. Like all great blessings incident to civilization, the Press is liable to the *grossest and most monstrous abuses ;* and it is not too much to say that in this city, at the present moment, *more than two-thirds* of the various opinions of men and things with which the columns of our most popular newspapers teem, *are the direct result of some individual interest*, and are an ABSOLUTE MOCKERY upon the true character and destiny of the Press. One would think that with such a tremendous engine of moral power, none but the highest and loftiest motives should have aught to do—that he who sat down to write for the Press, whatever his abilities, should entertain a deep and absorbing sense of the responsibilities of his position, and the duty he was about to discharge toward his fellow men ; and yet, in the most popular and widely circulated newspapers in the city, ANY MAN for a *single dollar*, can publish to the world, under the sanction and authority which attach to this great engine of public sentiment, ANY OPINION or fact, WHETHER TRUE OR FALSE, UPON ANY SUBJECT IT MAY BE HIS INTEREST TO SELECT. To such perfection has this rotten and villainous system of *paid puffery* been brought, that even the very size of the type, and the particular place in the paper which a certain article is to occupy, are all arranged and bargained for at so many cents a line."

Where party interests are concerned, truth is *hardly looked for*, and it is well known that nearly all the papers in the land are in some way connected with party.

But another class of papers has sprung up, which are designed to minister to the most vulgar appetites for trash, nonsense, ribaldry and obscenity. These papers fill their columns with fictions, jests, and ridicule, which it is pollution to touch. If we should enumerate the papers in Albany, New York, Boston, Philadelphia, Baltimore, and elsewhere, which partake largely of this character, our readers would be amazed at the length of the catalogue. Their entire circulation is immense, and they are read by many thousands.

Another class of publications are the modern novels, which are thrown out in quantities of which most of our readers have no conception. When a steamship arrives at this port, several publishers in the city, immediately seize upon the sheets which they have had forwarded, as they came from the English presses. Then all is bustle in their printing offices. From twenty to fifty compositors are stimulated to their utmost speed in setting the type, which in twelve hours after the copy arrives on our shores, is hurried upon the press, where, with the rapidity of a steam-engine, it transforms the enormous piles of white paper into the form of "Martin Chuzzlewit," the new novel.

What is the character of these works, which the noblest of arts is tasked to its utmost capacity to give the public at the earliest moment, as if the fate of nations, or the preservation of cities depended on the quickness of their issue?

On this point we must depend mostly on the testimony of others. Prof Krauth, in the Mental Offering, says of novels in general :

" They have perverted the taste, they have vitiated the morals, they have imparted most erroneous views of life, they have consumed most precious time,—wasted, murdered it :—they have destroyed souls."

Respecting the present mania for the publication of novels, the editor of the N. Y. Evangelist says :

" *Some* of our PROMINENT PUBLISHERS of our large cities are canceling the debt of gratitude which we fairly owe them, by pouring upon us *in merciless profusion*, a flood of THE VILEST TRASH THAT EVER DISHONORED THE NAME OF LITERATURE. The same presses which send out history and biography and science—books of sterling truth, are also engaged in the publication—not of Bulwer's impure and corrupting novels *alone*—but of the frothy, nauseous writings of authors, who will not hesitate, for money, to cater to the tastes and appetites of the populace, HOWEVER DEGRADED THEY MAY BE. And the evil is, that which is worthless and worse than worthless, can be afforded at as low a rate as that which is of value. And publishers do not shrink from the responsibility of offering to a reading community, the works of some of the old novelists, *too vile even to be named in a Christian paper*, FILLED AS THEY ARE TO OVERFLOWING with *pollution and obscenity* ; and of offering them at such prices, *as seem to make their extensive circulation inevitable*. And thus they are exerting themselves *most effectually* to poison the minds of multitudes now on the stage, to corrupt their morals, and at last ruin their souls."

While such are the facts, the opposing influences are scanty and feeble. The Tract Society have sent but $5000 where $40,000 were urgently needed.

One of our few independent moral and religious papers has just been discontinued leaving its laborious editor bankrupt. Others, seemingly prosperous, are trembling on the verge of dissoluton.

We cannot pursue this subject into the print shops and comic book stores, nor even into the respectable Book trade. The facts in relation to the infidelity and vice to which they minister, can never be generally known till every secret thing shall be brought to light at the judgment.

The writer of this, when an apprentice, was employed as a compositor in the stereotyping of an infidel book, too vile even to be named here. It makes us shudder to reflect on the shocking ridicule of the Scriptures, for which we set the type or read the proof. Each reader is ready to ask, Why did you thus assist in giving infidelity to millions in this and future generations, who may be forever ruined by those books?

We had the same plea which satisfies thousands who are similarly engaged now. *It was part of the business for which we were employed.* But what plea had the men who owned the plates, and furnished the money with which the books were printed?

Enter the elegant bookstore with me and inquire. A large establishment, at which Bibles, Hymn books and Commentaries were sold, was owned by a member of an Orthodox church, who conscientiously refused to sell Universalist hymn books ; but, *in the way of his business*, he was part publisher of that same infidel book ! !

Now let us go out to some of the great paper manufactories. A large one we might mention which is owned by an excellent superintendent of a Sabbath-school. Follow the immense loads of paper which he sends to the city, and you will find that hundreds of reams are furnished on contract to the publishers of the novels which are spreading wholesale corruption through the community. Thus the great arts of paper making, stereotyping and steam-printing are largely employed in the service of Satan, and are perpetuating the pollution which gives birth to successive races of evil geniuses, who will continue to pour moral death over the land till Christ shall come to dash in pieces the hostile kingdoms of this world, vindicate his rights, purify the earth by fire, and set up his everlasting kingdom. Reader, is not this the very time for him to come?—WILL he delay his coming because of the tremendous engines of mischief which the " god of this world," is using in scattering blasphemy and instigating rebellion? God seeth not as man seeth.

PRESENT POSITION OF POPERY.

The world has always stumbled at the simplicity of the truth.

Again and again we have defined our position in relation to Popery, still our learned men misunderstand it. The prophecies are explicit. His dominion shall be taken away—yet he shall prevail till Christ's coming. Compare Daniel 7 : 26, with verses 13, 14, 21, 22, and 2 Thess. 2 : 1—11.

If, when you have compared these texts, you have any doubt about what the coming of Christ means, carefully read the whole of the preceding epistle, and the first chapter of the second.

Now, if the Man of Sin is to be destroyed *with* the brightness of Christ's coming, it must continue till he comes, and, of course, there can be no millennium first. What can be plainer?

Who has not been delighted in reading Keith on the Prophecies, and other books which show their literal fulfilment? But where can we find a more perfect agreement of prophecies with fact, than in those which relate to the present position of Popery, indicating that Christ's coming is now at the doors?

In one of our daily papers last Friday, the editor gives a detail of a well-managed scheme for enlisting the feelings of a lady who had been so benevolent as to sing at a concert for the benefit of the Catholic Orphan Asylum. She has since become a Romanist, and retired to a nunnery. The editor then gives the following graphic picture of the present state of things :

" The whole thing is only a specimen of the peculiar tact and genius which at present characterize the conduct of the Catholic priesthood, both in this country and in Europe. HAVING BEEN DEPRIVED, in the progress of civil and religious liberty, OF THAT POLITICAL POWER and influence which FORMERLY SWAYED THE DESTINIES OF KINGDOMS, the Roman hierarchy are now *diligently engaged in reviving that spiritual power, and regaining that strong hold on the religious feelings and affections of the people, by means of which they so successfully planted the doctrines of the Church throughout Europe in the early and middle ages.*

" The Catholic priesthood have systematically labored to divest religion of all that stern severity, and repulsive gloom, and cold formality, with which the Protestant Church has clothed it ; and by addressing themselves to the senses, the imaginations, and hearts of their disciples, they have produced effects of the most imposing character. While Protestant divines have been beating the doctrines of predestination and the decrees into the reluctant brains of hundreds, their brethren of Rome have been leading captive the entranced feelings of thousands ; and thus, in the one case, we have had the cold results of a dogmatic theology, and in the other, we have had the brilliant fruits of religious poetry, sentiment, and romance.

"This 'revival' movement of the Catholic hierarchy all over the world, will, in a few years, astonish the Protestant churches. The Catholics have, within the last few years, doubled the number of their churches and religious establishments in England, and in America they are increasing rapidly every day. At this moment, a new college and monastery have been commenced in Illinois, and another college is in process of erection at Worcester, in the very centre of New England. This latter institution will be under the management of the Jesuits, and will be opened with great pomp and ceremony, under the auspices of that distinguished order. The Rev. Mr, Mullady, of Virginia, has been appointed Superior, and it is quite probable that a convent may also be erected. Such an invasion of the territory of puritanism is certainly remarkable. It shows that the Catholics are sapping and mining the very citadels of the Protestant faith. The tact, genius, and skill of the priesthood are every where PROSELYTING AND BUILDING UP—EXTENDING ON ALL HANDS the influence of their *spiritual authority*, and the boundaries of the church. This is the true philosophy of the rival churches.

" The Romish priesthood are thus, both in America and Europe, combining together religion, poetry, romance, taste, tact, learning, science, devotion, piety, literature, music, painting, and all kinds of romantic enthusiasm, so as to become a perfectly irresistible power—a species of religious steam engine—to operate upon the intellectual masses of civilization in all time to come. If the great revolution of Luther has STRIPPED ROME OF HER MIGHTY POLITICAL POWER, her priesthood have the tact to seize upon the new elements of civilization, and to place themselves in almost the same condition of acquiring an influence over the progress of the present democratic age, as their predecessors did in the early conversions of the Goths, Vandals, and other barbarians, who, at one and the same time, overwhelmed the Roman empire, and established the Christian system in Europe. We are on the threshold of a curious age of the world."

After laying down the above, we took up the Baptist Advocate of Saturday, and read :

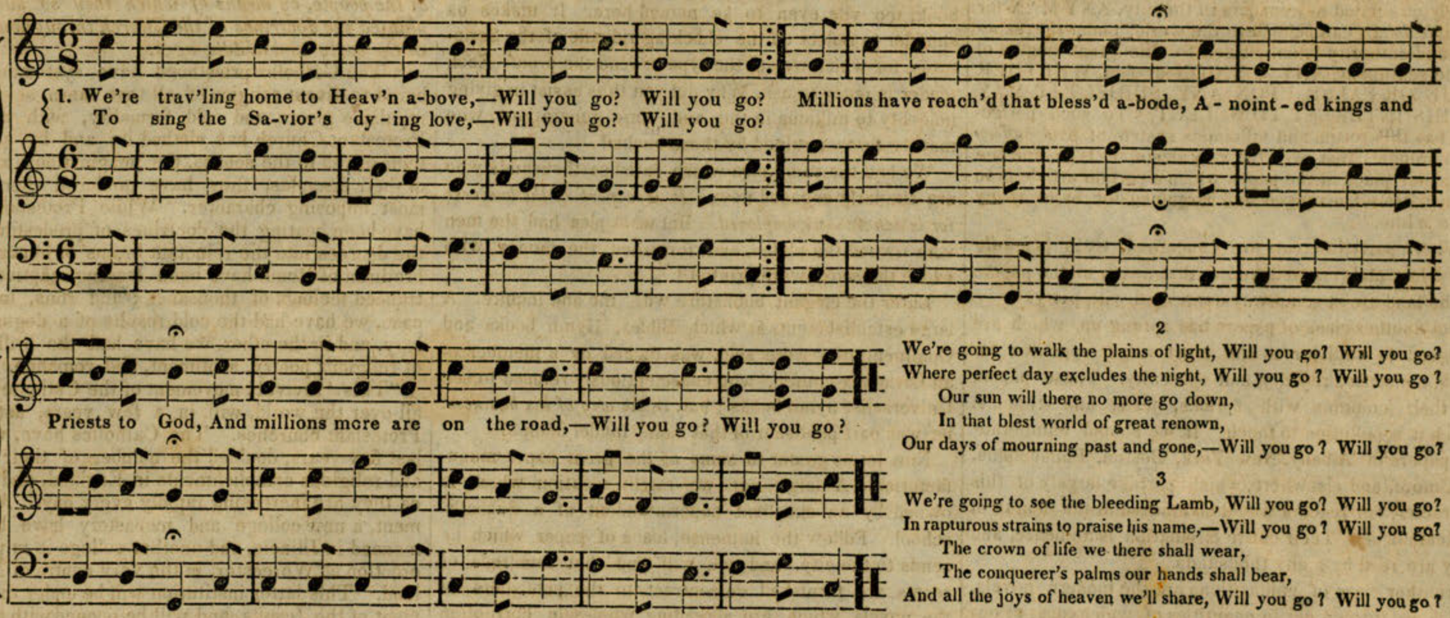
"A STARTLING ANNOUNCEMENT.—$500,000 was employed by " the Society of the Propaganda at Rome last year, in following up the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of the labors, by instilling into the minds of the heathen the errors of the Roman Catholic faith."—*Christian Observer*.

Can Protestant Christians read this announcement and not be alarmed? Can they behold this depotism of Rome, this Popish zeal to impose a corrupt system of religious teaching upon the heathen, and upon the world over, and not kindle with the spirit of the apostles and the martyrs, and arise in their strength to overcome the evils of such a mission? How can any of our brethren, knowing the means and the efforts employed to establish the Roman Catholic faith, say there is no danger? Be assured brethren, although the Lord will hold the powers of Rome in derision, it will not come to pass until the pure light of the gospel is diffused through the instrumentality of the prayers and the energies of evangelical Christians. Up Christians, up ; awake, awake, to the conflict with the powers of darkness !"—*Baptist Advocate.*

The Christian who habitually yields to indolence, or what is the same thing, who does not grow in grace, makes, as it were, an assignation with Terror to meet him at his death-bed.—*Dr. Scott.*

☞ 180 known murders were committed in the United States during the year 1842. How many undiscovered ones were perpetrated is left for time to develope.

INVITATION.


1. We're trav'ling home to Heav'n a-bove,—Will you go? Will you go? Millions have reach'd that bless'd a-bode, A-noint-ed kings and
To sing the Sa-vior's dy-ing love,—Will you go? Will you go?
Priests to God, And millions more are on the road,—Will you go? Will you go?

2

We're going to walk the plains of light, Will you go? Will you go?
Where perfect day excludes the night, Will you go? Will you go?
Our sun will there no more go down,
In that blest world of great renown,
Our days of mourning past and gone,—Will you go? Will you go?

3

We're going to see the bleeding Lamb, Will you go? Will you go?
In rapturous strains to praise his name,—Will you go? Will you go?
The crown of life we there shall wear,
The conquerer's palms our hands shall bear,
And all the joys of heaven we'll share, Will you go? Will you go?

4

We're going where tears will never flow,—Will you go? Will you go?
And sorrow we no more shall know,—Will you go? Will you go?
'T is there the saints will die no more,
But live with Christ in Heaven secure,
Their God and Savior to adore,—Will you go? Will you go?

5

We are going to join the Heavenly Choir,—Will you go? Will you go?
To raise our voice and tune the lyre,—Will you go? Will you go?
There saints and angels sweetly sing
Hosannah to their God and King,
And make the heavenly arches ring,—Will you go? Will you go?

6

Ye weary, heavy-laden, come,—Will you go? Will you go?
In the blest house there still is room,—Will you go? Will you go?
The Lord is waiting to receive,
If thou wilt on him now believe,
He 'll give thy troubled conscience ease,—Come believe, O believe!

7

Come, O backslider, come away,—Will you go? Will you go?
Return again to Christ and say,—I will go! I will go!
Then he will thy backslidings heal,
His love again he will reveal,
And pardon on thy conscience seal,—Will you go? Will you go?

8

The way to Heaven is free for all,—Will you go? Will you go?
For Jew and Gentile, great and small,—Will you go? Will you go?
Make up your mind, give God your heart,
With every sin and idol part,
And now for glory make a start,—Come away! Come away!

9

The way to Heaven is straight and plain,—Will you go? Will you go
Repent, believe, be born again,—Will you go? Will you go?
The Savior cries aloud to thee,
" Take up thy cross and follow me,"
And thou shalt my salvation see,—Come to me! Come to me!

10

O, could I hear some sinner say,—I will go! I will go!
I 'll start this moment, clear the way,—Let me go! Let me go!
My old companions, fare you well,
I will not go with you to hell,
I mean with Jesus Christ to dwell,—Let me go! Fare you well!

"THE SEA AND THE WAVES ROARING."

Whether this language predicts agitations of men or of the great deep, the Lord has left us no room to say his word has failed.

The Sailors' Magazine for March gives a list of 380 vessels, most of which were lost on the U. S. coast in 1842, besides many wrecks seen at sea, of which the particulars were not known.

These are, of course, but a small part of the wrecks for the year. It is estimated by the editor of the Magazine, that 500 vessels during the year were wrecked on the coast of England, and besides all that had been previously wrecked in the Mediterranean and Black Seas. about 100 vessels were lost in and near the Black Sea, in a single storm near the close of the year.

The last English papers, printed about the 8th of February, speak thus:

THE LATE AWFUL GALES.—The sacrifice of life and property at sea during the last six weeks has been, we regret to say, without parallel in the history of our mercantile affairs. On the coast of England 154 vessels were wrecked and 190 lives lost; on the coast of Ireland five vessels were lost, with 134 lives; on the coast of Scotland 17 vessels were wrecked, and 39 lives lost, and on the coast of France, four vessels and 100 lives lost. On the three following days after the 13th, numerous other wrecks occurred, tothe extent of nearly 60. To this is to be added the great loss of vessels that occurred in the course of the storm of Friday and Saturday last.

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15. The glory of God in the Earth. By C. Fitch.—10 cents.
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THE MIDNIGHT CRY!

VOLUME III. NEW-YORK, FRIDAY, APRIL 7, 1843. Nos. 13 & 14.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

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THE MIDNIGHT CRY.

LECTURES

Are continued at the corner of Catharine and Madison streets. Bro. Jacobs will lecture THIS EVENING, and most of next week.

Bro. Chittenden has gone west.

Bro. Storrs is lecturing at Albany.

CLOSE OF THE VOLUME.

We print this paper double, although a single number would have completed the volume. We have given a great amount of original reading, in which a deep interest has been manifested. More than half the papers printed have been given away. We have great reason for thankfulness to those who have enabled us to print such large editions, and trust they will not lose their reward.

Subscribers who have received the volume without having paid for it, are requested to do so *immediately*, if possible. By withholding the money you substract from our ability to supply others.

NEW VOLUME.

The subject increases in interest as we search the Scriptures, and compare them with the "signs of the times." We shall commence a new volume next week, to be completed (if time continues) in 13 numbers. We shall print two numbers in one, as heretofore, for the sake of sending a large amount, with small postage, to inquirers for truth. We must depend mainly upon subscribers to meet the expenses of its circulation. Our letters show a sample of the many calls we have for gratuitous distribution. By paying promptly, each subscriber may assist us to meet these calls. Those who wish to discontinue the paper will please return one to this office with their name and Post-office.

BROTHER MILLER.

A letter from his son, William S. Miller, Postmaster at Low Hampton, says: "Father has got home through much difficulty. He is quite feeble, and much worn down by excessive labors, but he is now comfortable.

STARKWEATHER'S NARRATIVE AND REFERENCES.—An enlarged and improved edition of this work, which has excited such deep interest, has just been issued. Let it have, as it deserves, a wide circulation. Price 10 cents, $8 per hundred.

TESTIMONY FROM PRISON.—A few weeks ago a copy of the Midnight Cry was put into the hands of a lady who is connected with one of the prisons. She lent it to all the prisoners, and it was the means of converting at least one of them, who is now very anxious to read the publications respecting Christ's second coming.

Let our friends remember the prisoners; visit them as far as you have opportunity. While proud Jews and chief-priests were deriding the Saviour, a thief repented.

NEW YORK OBSERVER.

"An honest confession is good for the soul."

Some weeks ago, we published an extract from the Observer's comment on a Literalist Tract. The editor couples Bro. Miller with the "Literalists." This seemed like a false representation to us, knowing as we do that those who take that name in this country, are opposed to us in some important points. We are now convinced that the editor was honest in calling Bro. Miller a Literalist, in the sense in which *he* understands the term, though we still think it was calculated to convey a false impression, used as it was in that connection without qualification.

In that article, it was the object of the editor, as he afterwards declared it, in conversation with us, to ridicule the doctrine of the literal interpretation of the prophecies, and he used the illustration of "Captain Miller," and said:—"Here then is proof literal and positive, that Captain Miller of the present day is the *beast* that deceiveth them that dwell on the earth,"—not for the purpose of proving Mr. Miller a beast, but to show what a ridiculous application he could make of the literal interpretation of the prophecies. We offered to publish any explanation of the editor's words which he might write, but he gave us none.

We have shown the above to the editor of the Observer who is satisfied with it. Much as he may misrepresent us, we would not misrepresent him by the shadow of a shade.

SPONTANEOUS TESTIMONY.

One stormy Sabbath morning lately, I stepped out to distribute tracts. I stepped into one of the many rum-groceries which are open on the Sabbath, and offered a tract to a man who was lounging there, and asked him if he would read it, but gave him no hint as to its subject.

"No, I am no Miller man," he replied. "I don't believe about the end of the world."

I then turned to a young man by the stove, and offered it to him.

He took it, and turned to the first, saying:

"This is about religion, not about the end of the world."

"Well, it is the same thing," said the lounger, who had refused to read even the title of a religious tract. I thanked him for his ready testimony, which showed that he considered religion and "Millerism" the same, and walked out.

A few days afterwards I had occasion to purchase some meal at a late hour, when the temperance stores were shut. I stepped into a little grocery, kept by a woman, and while there, a man came in to get a glass of brandy.

I told her I was sorry to see her dealing out that article.

She instantly began to rave about Miller-men, and said she believed I must be Miller himself. She said she supposed I should not have come there, if I could have gone elsewhere, and she seemed determined by the violence of her abuse, to leave me no temptation to come again.

This was another spontaneous testimony to the character of "Millerism," which pleased and encouraged me. I hope our friends will be so active in every good word and work, that they may always sustain the character of tract missionaries and temperance men.

CHRONOLOGY—A DIFFERENCE.—Dr. Jarvis proposes to prove that the common Bible Chronology is incorrect in an important point, in order to show that we have no reason to expect Christ this year. HE is highly *applauded*. When we appeal from that Chronology, and give chapter and verse for our reasons, WE are *condemned*.

"THE HOPE OF ISRAEL;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

The following article appeared first in the Methodist Quarterly Review for April, 1842. The writer, though a believer in Christ's near coming, rests not his faith on the prophetic periods. He has presented an unanswerable argument, in favor of the great doctrine of the apostles, which, for the past hundred years has been so strangely buried.

The restoration of the Jews, so abundantly foretold by the prophets, is the doctrine also of the apostles. The New Testament harmonizes with the Old Testament. Israel, the seed of the house of Jacob, are themselves in the Bible but a shadow of the heavenly family in Christ' as their tabernacle, their temple, their ritual, their Jerusalem, their Canaan, their Joshua and David, were shadows of the heavenly patterns. And as the shadow is lost in the manifestation of the substance, so does the Jew vanish in the manifestation of the sons of God, and the Jew's Zion vanishes in the manifestation of the New Jerusalem, and his Canaan in the world to come, and his restoration vanishes in the resurrection from the dead. For all the sons of God will be restored in the likeness of their elder brother Christ, the first fruits of the dead, at his appearing and his kingdom.

This is the true "hope of Israel;" a hope not seen in this world, a hope anchored within the veil, and to be realized when death is swallowed up in victory.

The concord of the two Testaments is seen in that *the promise of the land*, (which is the promise of the LAW,) *and the restoration to the land*, (which is the burden of PROPHECY) and *the glad tidings of the kingdom*, (which is the GOSPEL of Messiah,) all meet and are fulfilled in "JESUS AND THE RESURRECTION." Their concord is further seen by observing how the most devout and learned rabbis hold by the law on the subject of the resurrection and restoration at Messiah's coming, and by observing the identity of the common-wealth of Christians and Jews in Israel, the oneness of their hopes, of their Deliverer, and of their promised land. Such are the views which we shall attempt to unfold in this brief article.

Both Moses and the prophets speak eloquently of Israel's return to their own land, to be cast out no more forever: but Moses never speaks in plain terms of the resurrection of the dead, and the prophets rarely. The Testament discourses of the resurrection, and of the kingdom of God; but never says a word about the return of the Jews to Palestine. Moses and the prophets delight to speak of the land of promise, and of the glory of the son of David, and of the empire of the Jews; but of the world to come, and of the kingdom of heaven, they only stammer and faintly speak; while the gospel takes not the least notice of the Jewish empire in this world, but of the world to come it is full from beginning to end. Moses and the prophets did not teach one thing, and the gospel another.

The law and the prophets veil the doctrine of the New Testament under the garb of Judaism. What the gospel declares, they only insinuate darkly. The Mosaic dispensation was a dispensation of types; the patterns were shown to Moses in the *Mount.* The law was a shadow of good things to come; but the body is of Christ: the substance of the shadow is in the kingdom of heaven. The seed of the house of Jacob, the holy people, will return and come into possession of the substance in the resurrection of the dead, and in the kingdom of God.

Israel, and his family names are the *types* of the chosen people of God in Christ, circumcised or uncircumcised, out of every age and nation; and Jesus is their exalted Prince and Saviour. Wherever this Prince and his people are spoken of, we may know them, although they are called in the Old Testament by the names of David, Israel, Judah, &c. We make no difficulty of understanding Christ in the prophets by the name of Joshua, or David, Zerubbabel, or the Branch; and we should also understand all his people by the name of Israel, Jacob, Ephraim, or Judah; else we mar the figture, and defeat the instruction given by the prophets. His peculiar people are neither called by their Christian name in the prophets, nor should they be mistaken by their appropriate family name, Israel; and when David is said to gather and to rule over them in their own land for ever, we should consider not only that Christ is the David of prophecy, but that the celestial country is the seat of his throne, and the risen saints are his people gathered out of all nations, by the voice of the archangel and by the trump of God. This is the holy people whom our Joshua will lead into the heavenly Canaan, and over whom our David will reign for ever and ever.

The New Testament teaches of the coming and kingdom of Christ, in "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began:" which is in remarkable coincidence with the doctrine of the learned and devout rabbis drawn out of the Old Testament. For the prophets with rapture, from the king on the throne to the shepherd in the fields, describe the land, and people, and Prince of the world to come, in names of this world; and to Christians it is plain that the Prince has burst the gates of death, and that his people follow him into the promised land by the way he went, through the grave; and to the Jewish rabbis it is plain that the country the holy people inherit is delivered from the curse of sin, and the plague of death, and is situated in the new heavens and earth wherein dwelleth righteousness.

Menasseh Ben Israel, in a treatise on the resurrection of the dead, teaches that it will occur in the days of Messiah, conjoined with Israel's deliverance and restoration to their own land in the world to come. He closes the fifth chapter of his third book in this sort:—"What we have said here of the world to come, is not our invention, *but is the ancient and faithful tradition.* For, as I have before said, the rabbi Moses Gerundensis, *and all other men of learning,* by 'the last days,' (Isa. 2: 2,) understand the days of Messiah—and that the *resurrection of the dead will be joined with the gathering of the captives of Israel.*" This testimony to "the ancient and faithful tradition," maintained by all Jews "of learning," that the resurrection of the dead will be joined with Israel's deliverance in the days of Messiah, may be confirmed by quotations from the most renowned rabbis to be found in the writings of the learned Mede, Dr. Gill, and others.

The rabbi Eleazer lived in the early days of the second temple, and taught with Jonathan, the Paraphrast, who lived also before the Christian era, that Israel's return in the days of Messiah will be accompanied with the resurrection of the dead. Also the Sadducees asked Gamaliel, Paul's teacher, whence he could prove by the law, that God would raise the dead. This demand would probably puzzle the learned of a more enlightened age, who would be forced to give it up, we fear, and to yield to the creed of the unbelieving Sadducees; for the Sadducees allowed Gamaliel no rest until he quoted Deut. 9: 21, "Which land the Lord sware unto your fathers, to give them:" and, from their not having received the land, Gamaliel argued that they must be raised from the dead, or in respect to them, the promise would fail, which is impossible. Many are the proofs of the sort quoted by Gamaliel, and besides these we know not any stronger in the five books of Moses, to convince us of the resurrection of the dead. And so far as these texts go to prove that doctrine, they identify it with "the hope of Israel," even their restoration to the promised land. Rabbi Kimchi on Isa. 26: 19, "Thy dead men shall live," says, "The holy blessed God will raise the dead at the time of Israel's deliverance." Another says, "When the King Messiah comes, the holy blessed God will raise up them that sleep, as it is written: He will swallow up death in victory."

The promises and threatenings of the Old Testament are usually addressed in the second person to you, and not in the third person to them, who may come after; and to be literally fulfilled, as all promises should be, those to whom they were personally spoken, you, of all generations, must live again. Of these promises, the restoration of Israel to their own land is among the most frequent and important, and if Gamaliel's and Ben Israel's interpretation be correct, it settles the question of their return, as an event of the world to come. The interpretation is spiritual, is personal, and it is of universal application, and of eternal moment to the faithful, whether Jews, Medes, Parthians, Greeks, Romans, or Americans; it conforms exactly to the doctrine of the New Testament; it repels the error of the Sadducees; and it preserves, in the highest degree, the testimony of Jesus in the spirit of the ancient prophecies. We cannot see any reasonable objection to it in the mind of a Gentile; a Jew born may object, that it allows him no pre-eminence; though if his faith and truth do not obtain him pre-eminence, it may be doubted whether his being a son of Abraham will.

A learned rabbi quoted by Gill on Matt. 22: 31, says, "The holy blessed God promised to our fathers Abraham, Isaac, and Jacob, that he would give them the land of Israel. Hence we learn that they will be raised, and that hereafter God will give them the land of Israel." But Paul is most explicit when he identifies 'the hope of the promise made of God unto the fathers,"—(Acts 26: 6,) with the hope of the resurrection from the dead, of which he was called in question by the Jews; and again with "the hope of Israel," (Acts 28: 20,) for which he was bound with a chain. Paul's interpretation did not satisfy his enemies, who pursued him as a ringleader of the Nazarenes; but it accords with Gamaliel's; it satisfied the Pharisees, who rose up in the council and strove for him; and it should satisfy Christians.*

The promise of the land is the promise of the law; the restoration to the land is the burden of the prophets: and the glad tidings of the kingdom at hand is the gospel of Jesus Christ our Lord. In him all the promises, prophecies, and glad tidings meet; in him they unite; in him they will be fulfilled together. He is the King of glory, who will recover his people from the land of their enemies, sin and death, and will lead them into the promised land of eternal life, and give them rest; and he will rule over them with equity for ever. This is the law and the prophets; this is the gospel of Christ and of the kingdom of heaven; this is "the hope of Israel." a people to be manifested in the resurrection of the dead.

"All are not Israel who are of Israel;" and many are Israel who have not the blood of Jacob in their veins. We call on Israel's God as our God; we invoke his blessing, and expect the answer for the Christian Church, the modern Israel, and heirs of the *promises,* as well as the *name,* of Israel. God is not the God of the Jews only: Christ is not the King of the Jews only, but of all the faithful: and what is a restoration to Palestine in the flesh to the faithful among the Gentiles? Let the natural seed have this Jerusalem: to the spiritual seed belongs the inheritance of the New Jerusalem, which has foundations, and Jesus her Lord. This is the spirit of prophecy. Let the natural seed take their inheritance in this world, even the kingdom of this world: to the spiritual seed belongs the kingdom heaven. Give Palestine to the natural Israel, and they will possess what Abraham did not: he only pitched his tent there: he sojourned in Palestine with a promise. So his seed, Christ, sojourned with the gospel: and his spiritual seed live as pilgrims, seeking a city, and dying in the faith of a better country, and in the hope of "A BETTER RESURRECTION:" Israel's hope according to the law and to the gospel. Give Israel all the world, and they could have it but a few days: they should despise it in the faith of the glory which is to be revealed in the celestial world to come. This is she spirit of the promises and of the prophecies; this is the gospel of Jesus Christ, and of his kingdom: this is "the hope of Israel."

Bring into one field of view the entire prophecies relating to "the *hope* of Israel," and the doctrine will be found upright in the resurrection, supported in all its connections by life from the dead: and unshaken by carnal views of divine favor to the natural seed of Abraham. To this the literalist objects: "The resurrection of the body is repeatedly used by the prophets to typify the political revival of Judah and Israel."—*Faber.*

We are also literalists, and as such we maintain the literal word of prophecy, respecting the resurrection of the dead: and as literalists we protest against subverting the doctrine of the resurrection, and robbing it of its heavenly

---

*"It was the opinion of the Jews that there should be a resurrection in the days of Messiah. The Chaldee paraphrast on Isa. 49: 8, reads, 'I give thee for a covenant to the people, to raise the righteous that lie in the dust.' Kimchi on Isa. 26: 19, says, 'The holy blessed God will raise the dead at the time of deliverance.' And on Jer 23: 20, 'In that he saith YE shall consider it and not *they* shall consider it, it intimateth the resurrection of the dead.' Aben Ezra on Dan. 12: 2, says, 'The righteous that died in the captivity shall revive when the Redeemer cometh'—and this was so far the opinion of the nation that they understood the term '*the world to come,*' of the days of Messiah."—*Lightfoot,* vol. 5, p. 255: quoted by Vint, p. 298.

Vint also quotes as follows:—"They shall be gathered from their captivity; they shall sit under the shadow of their Messiah; and the dead shall live."—*Targum on Hos.* 14: 8.

"The Jews call the world to come, the times of Messiah."—*Gill.* Heb 4: 9.

From such testimony to the prevalent opinions of the Jews as is borne by Menasseh Ben Israel, Lightfoot, Mede, and Gill, the learned reader can make no appeal; for higher authorities cannot easily be found.

glory, to typify a scene of political glory in this transitory world; we protest against burying the holy doctrine of the resurrection, and of the New Jerusalem, under the carnal rubbish and dust of Jerusalem secular and political: for, if the Scripture passages concerning the resurrection, used by the literalists to typify the national return, and the political dominion of the carnal Jews, be turned from their literal interpretation, the Old Testament light of immortality is extinguished; its rays are quenched in the darkness and dreams of Judaism: its vital power is submerged in the dead sea of Sadducean unbelief: for the Old Testament does not speak of the resurrection, except it be in those passages which the learned, devout, and honored defenders of the literal interpretation usually quote for the political use and benefit of the natural seed of Abraham. They inadvertently rob the Pharisee of the staff of "the hope of Israel," and they make a covenant with the Sadducees to overthrow the faith of the ancient Scripture doctrine of the resurrection of the dead. They are no longer literalists, when they turn plain descriptions of the resurrection into political types and figures of worldly glory: and when they interpret the prophecies which promise life from the dead, chiefly for the revival of the national glory, secular power, and wide dominion of the natural Israel. They are not literalists, when they turn away from the literal interpretation put by the Holy Spirit in the New Testament, on the letter of the Old Testament: "They which are of faith, the same are the children of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise:" that is, heirs of the promised land, given to Abraham and his seed.—Gal. 3: 7.

Inexplicable Prophecies of Messiah and the Jews.

We neither know how to alter nor to amend the doctrine already taught: but we can add to it what we have no rational powers consistently to join; therefore, we attempt the junction, by the aid of a well-known fact for a sodering illustration.

The prophets foretold that Messiah would be a man of sorrows, and also the Savior of Israel; that he would be despised and rejected of men, maltreated and scourged; and also that he would be the King of glory: that he would be sold for money, and cut off, not for his own sins; and also that he would reign over his people on the throne of his father David forever. Now, had we lived in the days of the Maccabees, and sought to know the whole truth relative to Messiah, we could never have reconciled these matters in any conception we might have formed. One prophecy would have so clashed with another, that we could not have imagined their union in one person. Had we described Messiah as glorious and renowned; nay, one might say, he will be despised and rejected of men. Had we supposed he might be put to death as a malefactor; nay, one might say, he will live and reign for ever; and so far from being put to death, he will slay all his enemies. Had we supposed his price would be counted out in silver, at the rate of a common slave, how could we reconcile it with his coming of the royal line of David, and swaying the sceptre of universal empire? We do not learn that the scribes, or rabbis, disputed on these points, though they could not tell how he should be David's Lord, and David's son. They steadfastly looked for him, and their eyes were dazzled with the promises of his glory, so they failed to recognize him in his humility, even when they saw the miracles which he wrought. The delightful theme of the prophets is the majesty of his wide dominion, the eternity of his throne, the righteousness of his sceptre, the perfection of his people, the splendor of his crown—and, overwhelmed by this display of glory, the believers of the prophets gave no heed to the mysterious notices of his sufferings, humiliation, and cruel death. We should have fallen into the same error—we should not have known him—or walking with him, as his disciples did, we should have fled, when the high priest took him; and though our hearts bled, we should have given him up when the Romans nailed him to the tree between two thieves. We should have returned home in sadness, not only for the base death of the innocent Jesus, but also for the grievous disappointment of our trusted hope, that it had been he who should have redeemed Israel. Yet these things were revealed; and now they are fulfilled, we see them so distinctly that we wonder at the Jews' blindness, and hardly suspect that we might have fallen into the same dazzling error, or do fall into one still more glaring.

This is the fact: the illustration follows.

The restoration of the captive daughter of Zion, and the return of Israel to the land of promise, are no less magnificent themes of heavenly prophecy than the glories of the Son of David, who will gather them from their dispersions, and lead them from Jerusalem to victory, and to empire over the conquered world. Indeed, the *two* themes are everywhere united in close relations, and, doubtless, they belong to the same time, as they do to the same deliverer; and they are mainly one and the same great event; to wit: "The hope of Israel," the coming of Christ, the resurrection of the dead, the gathering of the chosen people out of all countries to meet the Lord in the air; while this world and its Jerusalem pass away, and the New Jerusalem comes down with new heavens to the new earth. This seems to be the great and glorious truth veiled, and yet revealed, in the promise of the Jews' return to Jerusalem; the great truth is "Jesus and the resurrection," and through Jesus the resurrection of the just, who are found worthy to obtain that world. From the name and character of the Prince, we must infer the name and character of the people; and from the nature of his coming, we must infer the nature of their return. He is not carnal, nor are the weapons of his warfare carnal, nor are his people carnal. But all this does not absolutely forbid a return of the Jews in the flesh. Many texts seem to require us to believe that they shall be gathered in Palestine of this world. The passage Deut. 30: 1—8, is of this number; and others are found hard to be understood, without a restoration of the natural Israel. These may, with improved and keener vision, all be consistently explained of the resurrection; or they may accurately describe a minor part in the grand drama of time, yet to be performed, introductory to the overwhelming scene of the resurrection and the judgment day. It is impossible for us always to discriminate between the restoration of the natural and of the spiritual Israel, if they be two distinct and future events. We cannot understand how the race of the first Adam is to be continued in the world, after the present dispensation ends; how the race of the first Adam can be transferred in the blood to the new earth, and yet "flesh and blood cannot inherit the kingdom of God," 1 Cor. 15: 50. When the Lord comes, the graves are opened, he judges the quick and the dead, he gives to both small and great their reward, he changes the faithful, both living and dead, into the likeness of his own glorious body, he takes away the sins of his people, he cuts off all the ungodly race, and makes all things new, holy and immortal; and in this state, it is impossible to conceive how any of the race of old Adam can be left, though they may be natural children of Abraham. But the words and ways of God are above our thoughts; men before the deluge could not tell how the flood should come; men before the birth of Christ could not tell how Messiah should come; and now the understanding is probably darkened relative to the manner of his second coming. Many illustrious particulars we know, but no man can sketch them in one fair group, giving its proper time and place, and due proportion to each one, sorting out every one which does not belong to the scene, and neglecting none that will appear conspicuous in that day. Especially are the prophecies relative to the natural Jews a tissue difficult to weave into the immortal picture, if they belong in it. A learned rabbi thanks Christians for allowing his nation all the evils of their dispersion literally, while denying them the benefit of a literal restoration. He would like to have the literal benefit, as well as the literal curse; which seems reasonable. The Jews are universally expecting such a restoration, and stand ready to march at Messiah's command.

But this political restoration is involved in impenetrable obscurity. They are not to constitute the fifth monarchy, though they think they are. That monarchy belongs to the saints of the Most High, and is the next great event to come in the order of prophecy, and in the succession of time, after the fourth, which is now upon the stage, has passed away. The hope of that monarchy is eminently the hope of the natural Israel. They believe Messiah will give it them; and they did believe John and the Lord Jesus meant that kingdom when they preached, "The kingdom of heaven is at hand." Even so "the promise made of God unto the fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," is eminently the hope of Christian Israel, or "the saints of the Most High;" that Messiah will return and come with myriads of saints triumphant over death and the grave, to reign on the earth. Paul cherished this hope; "Believing all things which are written in the law and the prophets." Paul had "hope which they (the Jews) themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust," Acts 24: 14. For preaching this hope through Christ, Paul felt himself accused by the chief priests at Jerusalem; and at Rome he declared to his countrymen, "For the hope of Israel I am bound with this chain." These things persuade us, that Paul understood "the hope of Israel" to be "the kingdom of heaven" in the resurrection of the dead, which he labored through life with his might to attain; "If by any means," said he, "I might attain unto the resurrection of the dead," Phil. 3: 11—and that he understood the ingrafting of Israel to be nothing "but life from the dead."*

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* *Tertullian* on the Resurrection says (p. 408, A., Paris ed., folio, A. D. 1634,) "The apostles taught of the resurrection nothing new, except they preached it in the day of Christ's glory. The doctrine itself is familiar to the Old Testament. So Paul before the Sanhedrim said, I am a Pharisee, the son of a Pharisee; and of the hope, and of the resurrection of the dead, I am called in question before you. So, likewise, before Agrippa, he said, he *advanced nothing* BEYOND *what the prophets have taught;* therefore, he professed the doctrine of the resurrection, also, just as the prophets proclaim it. By Moses, the Lord declared that he will require at the hand of every man and of beast, the blood of the slain; that is, he will restore the slain: he will recover them from the hand of their murderers. Nor did the Athenians understand Paul otherwise when they mocked; for they would not

To this result all our demonstrations come with the same fidelity that the needle points to the pole, whatever way we turn the compass or the figure. In the succession of prophetic empires the God of heaven has revealed the course of empire to the end of time. The fourth monarchy is now generally acknowledged to be in the extreme part of the last stage of its duration; and it is to be supplanted, not by the kingdom of the carnal Jews, we think; but by the kingdom of the saints and of heaven, which shall never pass away nor be destroyed. The Jews appropriate the promises and the prophecies to their own peculiar use, and among them this of Daniel the prophet, relative to the fifth monarchy: they suppose it will be a Jewish empire; but no Christian supposes any such thing, except with material qualifications. "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ," Rom. 5 : 17. "The saints shall judge the world," 1 Cor. 6 : 2. "We (Corinthians) shall judge angels."—*ibid.* "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19 : 28. It is not credible that the twelve tribes of Israel here mean the natural seed of Abraham only, any more than that Christ is the Savior of those tribes only, or any more than it includes every individual of those tribes, both bad and good. "To him that overcometh will I grant to sit with me in my throne:—to him will I give power over the nations," Rev. 2 : 26. and 3 : 21. "And we shall reign on the earth;"—"and they shall reign for ever and ever." Rev. 5 : 10, and 22 : 5. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7 : 27.

These and a multitude of similar passages—"Thy kingdom come, thy will be done in earth,"—prove there is to be a final or fifth monarchy, in the earth, universal and eternal, under the sceptre of Messiah and the risen saints, according to the New Testament, but of Messiah and the restored Jews, according to the Old Testament. Wherefore, plainly, these people with two names and one king, may be one and the same people, as much as the English and the British are one: for they have the same Messiah, the same empire, and the same eternal reign. They are called in the Old Testament Jews and Israelites: and in the Gospel they are called saints and Christians: their empire begins in the coming of Messiah in his glory, and is called in the law and the prophets Israel's return to the promised land; and is called in the Gospel, the kingdom of heaven, the abode of the risen dead; and of this kingdom there is to be no end. Agreeing in these particulars, in one king, in one universal and eternal empire, "under the whole heaven," it seems impossible but that the citizens of the empire should be one people, notwithstanding they are called by various names.

To carry out this mode of reasoning still further, we briefly notice some of the peculiar beauties of contemplating "the hope of Israel" in the identity of the promises made to the Jews and Christians; in the oneness of their hopes, their king, and their fellow-citizens; the country of their dispersion, their promised land, and restoration, and the time of their deliverance.* If we mistake not, Israel of the Old Testament embraces Christians of the New Testament; the promises to the former are promises to the latter; the hope of the promise, and the hope of Israel, are the same in both Testaments; and the promised empire and holy land are the same kingdom of Christ and of heaven in both Testaments: the two testaments being two witnesses whose *language* differs, while their *testimony* is the same; the future things spoken by the prophets to the Jews being preached by the gospel to the Gentiles. This seems to be "the testimony of Jesus" and "the spirit of prophecy," while the other doctrine, that the Jews in the flesh are to be the masters of the world, seems to be rank and intolerable Judaism.

To be continued.

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have mocked him only at hearing of the restoration of the *soul.* That was the prevalent doctrine of their philosophy."

St. Chrysostom says on Heb. 11, of the promises to the fathers, "To thee will I give this land (earth) and to thy seed:" "It is said not to thee *in thy seed*; but to thee *and thy seed;* and neither he (Abraham,) nor Isaac, nor Jacob obtained the promise; for it is said, 'All these died in the faith, not having received the promises; but seeing and recognizing them afar off.' Here a mystery is implied; to wit, that all this which was promised, they understood to belong to future times, the resurrection, the kingdom of heaven, and the other things of which Christ preached."

St. Irenæus says, "In that flesh in which they suffered, the saints will receive the reward of their labors; especially since the whole creation expects it, and *God has promised it to Abraham and his seed*"—*Iren. Contra. Her.*, lib. 32.

"It is necessary that he should receive it with his seed (that is, they who fear God and trust in him) in the resurrection of the just."—*Ibid.*

* *Justin Martyr*, speaking of Joshua as a type of Christ, says: "He gave them a temporal inheritance; but this Jesus, after the resurrection, will give us an eternal possession. Whence, from whatever country, whether slaves or freemen, believers in Christ know that they shall be together with him in that land and possess it for an everlasting and incorruptible inheritance."—With Trypho, sec. 113, 135.

St. Cyprian comments thus on the words of the Lord's Prayer, Thy kindom come:—"We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ, that we who have continued his subjects in the life below, may afterward reign in Christ's kingdom, according to his own word, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.'" Thus he identifies the kingdom to come in the earth with the kingdom of the saints' inheritance in glory with Christ on his throne. The Assembly's Catechism interprets the prayer in the same manner. Likewise St Jerome interprets it in the same manner, and adds this remark: "How much boldness and purity of conscience it requires to ask for the kingdom of God [to come] and not fear judgment!"

St. Cyril of Jerusalem, A. D. 350 says: "This Jesus who hath ascended cometh again from heaven, not from earth; and I say *not from earth*, because many antichrists are now to come from earth; for, as thou hast seen, many have already begun to say, *I am Christ.* And, besides, there is to come the abomination of desolation, usurping the name of Christ: but *do thou look for the true Christ*, the Son of God, the only begotten, who is henceforth to come, not from the earth, but from heaven, appearing to all brighter than any lightning or other brilliance, with angels for his guard, that he may judge the quick and dead, and reign with a kingdom heavenly, eternal, and without end."—*Oxf. Trans.* p. 41.

But what is more than all are the comments of the evangelist on the prophecy of Caiaphas: "And this spake he (Caiaphas) not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also *he should gather together in one the children of God that were scattered abroad*," John 11 : 51, 52. The above follows the resurrection of Lazarus, and shows how the holy people will be gathered and restored to the promised land, "not of that nation only," but of all "the children of God."

Beautiful Reply.—One of the deaf and dumb in the institution of Paris, being desired to express his ideas of the eternity of the Deity, replied—"It is duration, without beginning or end; existence, without bounds or dimensions; present, without past future. His eternity is youth, without infancy or old age; life without birth or death; to day, without yesterday or to-morrow."

There is no union between the thoughts, the words, and the actions of the wicked: but the thoughts, words and actions of the good all agree.

CHRONOLOGY OF DANIEL.

Each new investigation uncovers new evidences for our faith, or removes seeming difficulties.

Two objections have been raised against our belief that the 70 weeks in the 9th of Daniel, are a key to the 2300 days of the 8th, and that Persia, Greece and *Rome*, are represented by the Ram, He-goat, and exceeding great horn, as they are by the bear, leopard, and terrible beast of the seventh chapter, and the silver, brass, and bruising iron of the second.

Objection First.—Although the resemblance between these chapters is striking, yet why is Babylon left out in the eighth?

Objection Second.—The angel's visit in the ninth chapter, was fifteen years after the vision in the eighth. How, then, can we suppose he came to explain a vision seen so long before?

These objections are founded on the belief that the Lord's ways must conform to our notions.

Ans. No. 1. No new revelation was needed respecting Babylon, and why should the Lord introduce it, merely to keep up the symmetry of the visions?

Ans. No. 2. If the Lord waited fifteen years before explaining the vision, it is ours to say, "Even so, Father, for so it seemed good in thy sight." The Lord's time is the right time.

But easy as it is to *answer* these objections, so as to leave no real difficulty to the humble soul, it may be more pleasant to see them *removed*. Townsend's Chronology, based upon Lightfoot's Chronicle, *removes* them entirely.

"John Lightfoot, D. D., a most eminent English Divine," says the Encyclopedia of Religious Knowledge, "was born in March, 1602. At Cambridge, he made extraordinary proficiency in Latin and Greek. At 27, he was well acquainted with the Latin and Greek fathers, and with the ancient heathen writers. He was highly distinguished in the Assembly of Divines in 1643. In 1655, he became vice chancellor of Cambridge. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. As to his learning in the rabbinical way, HE WAS EXCELLED BY NONE, and had few equals. The most complete edition of the works of this learned author, is comprised in 13 volumes octavo. London, 1825"

In the Preface to his Arrangement to the Bible, Townsend says:

"The *Chronicle* of the learned Lightfoot has been made the basis of the following Arrangement. Of all the writers of the day in which he lived, this celebrated divine is supposed to have been the most deeply versed in the knowledge of the Scriptures. It was his custom for many years to note down, as opportunity presented in the course of his talmudical and other studies, the order and time of the several passages of Scripture, as they came under his consideration. By pursuing this method, he gradually formed that invaluable *Chronicle* which his biographer, and the editor of his works, has placed before all his other publications, as the most useful and important. The title of this celebrated tract is, *A Chronicle of the Times, and the Order of the Texts of the Old Testament, wherein the Books, Chapters, Psalms, Stories, Prophecies, &c. are reduced into their proper order, and taken up in their proper places, in which the natural method and genuine series of the Chronology requireth them to be taken in. With reason given of Dislocations where they come. And many remarkable Notes and Observations given all along for the better understanding of the Text; the difficulties of the Chronicle declared; the Differences occurring in the relating of Stories reconciled; and exceeding many Scruples and Obscurities of the Old Testament explained.* Lightfoot was so eminent, that Bishop Walton consulted him both on the Polyglott Bible, and the Samaritan Pentateuch, Dr. Castel on his Heptaglott Lexicon, and Pole on his *Synopsis Criticorum* Buxtorf, Dr. Outram, Thorndike, and Morinus, with other distinguished men, openly expressed how much they admired and venerated him. The most learned foreigners came to England to visit him. In the assembly of divines at Westminster, he was the most distinguished for his learning and ability; opposing the more violent measures, and frequently by his arguments changing the sentiments of the majority."

The conclusions of this learned man, however, are not relied on by Townsend without thorough scrutiny. He says:

"Since the time of Lightfoot, biblical literature has been so much the object of general attention, that it was necessary to consult the labors of many modern divines, as well as of those who immediately preceded him. The union of these authorities, it is hoped, will give additional sanction to the work. Where a difference of opinion has prevailed among these various writers, the Arranger has been compelled to decide on the validity of opposing arguments; and at other times from a consideration of the internal evidence, the context, the circumstances, and the primary object of a passage, a psalm, or a prophecy, he has been induced to act upon his own judgment, which has occasionally led him to differ from those authorities, on which he has ever been inclined to place the most dependence."

Let it be remembered, that Usher, Archbishop of Armagh, and author of the common chronology of the Bible, was born 22 years before Lightfoot, who, consequently must have had the benefit of all that learned chronologer's researches. With all the helps which that age of learning could give, and with the facilities he must have enjoyed as vice-chancellor of Cambridge, Lightfoot came to the conclusion set forth in the following note, which we now copy entire, from Townsend. p. 1069.

Who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain. This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar, and the accession of Cyrus to the Babylonian empire, after the death of Darius. The *extreme confusion* which prevails among the historians of this period, may be seen from the following table:

Succession of the Kings of Babylon, according to

JOSEPHUS.

Nebuchadnezzar reigned	43 years.
Evil-Merodach	18
Niglissar	46
Laborosoarchod	9 months.
Belshazzar, or Naboandelus	17 years.
Darius, or Cyrus	

But in his treatise against Apion, Josephus assigns two years only to Evil-Merodach, and four to Niglissar.

JOSEPH SCALIGER.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	2
Balthasar, or Belshazzar	5
Nabonadius, or Darius the Mede	17

Vide Sir Walter Raleigh's *History of the World*, book iii. chap. i. sect. 4.

PRIDEAUX.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	1
Neriglassar	3
Laborosoarchod	9 months.
Nabonadius, Belshazzar	17 years.
Darius, Cyrus.	

LIGHTFOOT.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	23
Belshazzar	3
Darius and Cyrus.	

CANON OF PTOLEMY.

Nabopolassar, or Nebuchadnezzar, reigned	23 years.
Ilvarodam, or Evil-Merodach	3
Nericolassar, Neriglassar, or Belshazzar	5
Nabonadius	17
Cyrus.	

DR. HALES.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	3
Belshazzar	5
Darius the Mede	2
Cyrus.	22

SIR WALTER RALEIGH.

Nebuchadnezzar reigned	44 years
Evil-Merodach Niglissar Nilocus	reigned during part of Nebuchadnezzar's life.
Evil Merodach reigned altogether	26 years.
Balthasar, or Belshazzar	17
Darius, Cyrus.	

SCRIPTURE,

(Which mentions three only,

Nebuchadnezzar,
Evil-Merodach,
Belshazzar.

The duration of these reigns is given variously by commentators. After examining the several hypotheses here inserted, I cannot but think that the system proposed by Lightfoot is the most consistent and the most conformable with Scripture. Three facts seem to be implied in the book of Daniel:

1.—That Belshazzar was of the family of Nebuchadnezzar; for he is repeatedly called his son, and Nebuchadnezzar is said to be his father, (see Dan. v. 18); and in 2 Chron. 36 : 20, it is said, that the captive Jews should continue the servants of Nebuchadnezzar and "his sons, until the reign of the kingdom of Persia." Again, Jeremiah (xxvii. 7.) prophesies that all the nations of the east shall serve this king, and "his son, and his son's son, until the very time of his land come."

2.—Belshazzar reigned only 3 years. Daniel saw the vision related in chapter viii. 1, 2, at the palace of Shushan, in the province of Elam. Now Shushan, in the reign of Belshazzar, was not a city of Babylon, but of Persia; neither was Elam a province of Babylon; Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honor, till he was removed either by Cyrus or Darius. Lightfoot therefore interprets the first and second verses of this chapter to signify, "In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king of Persia to his own capital, where he saw this vision."—The expression in verse 2, "I rose up, and did the king's business," refers to the business which was entrusted to his care by Cyrus and Darius, king of Persia, and not by Belshazzar the king of Babylon.

3.—Belshazzar was the last of the Babylonish kings. Immediately after his death, his kingdom was divided, and given to the Medes and Persians, (Dan. v. 28, 30, 31.) Scripture assures us, that Nebuchadnezzar should have "sons, and son's sons," to succeed him on the throne of Babylon; and it confines itself to three generations, father, son, and grandson, to whom the Jews should continue captives for the space of seventy years: now, if we suppose that Belshezzar was not of the seed of Nebuchadnezzar, and that his kingdom was possessed by the Medes and Persians before the expiration of the appointed seventy years, these prophecies must have failed of their accomplishment. God likewise threatens to punish the king of Babylon and the land of the Chaldeans, by bringing "many nations and great kings" against them, (Jer. 25 : 12, 14, and 1, 18); but this prophecy again could not have been fulfilled, if at the end of the seventy years the family of Nebuchadnezzar was extinct, and no longer filled the throne of Babylon. The evils denounced against the kings of Babylon were caused not only by their iniquities, but for cruelties inflicted on the Jews by the family of Nebuchadnezzar Isaiah foretells (chap. 21.) the capture of the city at a feast, the "night of pleasure turned into fear;" and in Isaiah 44, God promises to dry up the rivers, and to break in pieces the gates of brass, before his anointed servant Cyrus; who was to build Jerusalem, and lay the foundations of the temple; Isaiah 45 : 1, 2. It cannot be thought probable, then, that the Almighty would inflict on any other family, the evils which Nebuchadnezzar's conduct had brought upon his own; and consequently whoever was the reigning monarch when Cyrus gained admittance into the city, must have been a son, or a descendant of Nebuchadnezzar.

I have therefore, according to Lightfoot, supposed that Evil-Merodach, who succeeded his father Nebuchadnezzar, reigned twenty-three years; and that at his death Belshazzar his son came to the throne, who was slain in the third year of his reign. Herodotus represents the last king of Babylon as being the son of the great queen Nitocris; in which case she must have been the wife of Evil-Merodach, for by this king only could she have been the mother of a son that was son's son to Nebuchadnezzar.

Profane writers give a variety of names to the last king that reigned in Babylon; he is called by Berosus, Nabonnedus; by Megasthenes, Nabonnedochus; by Herodotus, Labynetus; and by Josephus, Naboandelus, who, he says, is the same as Belshazzar; but these authors are, on many occasions, so contradictory and inconsistent, that when they at all interfere with Scripture, their evidence must lose its authority. They agree in the important fact, that Babylon was taken during a festival; and both Herodotus and Xenophon relate the draining of the river by Cyrus; by which stratagem he gained admisson for his troops.

The causes of the contradictory accounts related in the ancient writers, may in some degree be ascertained from the hints they give us of the state of the kingdom of Babylon after the death of Nebuchadnezzar, or perhaps during his distraction. Evil-Merodach, or foolish Merodach, his successor, was, as his name implies, a weak prince; and taking advantage of this circumstance, several of the princes mentioned by these different authorities may have opposed him, and successively exercised the regal power, while he only nominally retained it. And to these usurpers, in all probability, may be attributed the various accounts handed down to us of the Babylonish succession during this period. The injured nobleman, in the Cyropædia, repeatedly praises the father of that king of Babylon whom Cyrus was proceeding against; whom the latter calls the Assyrian. And from the description given by Isaiah (14 : 29) of the three kings of Babylon, when he describes Nebuchadnezzar as a serpent, Evil-Merodach as a cockatrice, and Belshazzar as a fiery-flying serpent, that is, worse than his cruel predecessors, it is not improbable, that Belshazzar was the king who was guilty of the acts complained of by the friends of Cyrus, and likewise of those cruelties recorded by Xenophon.

Sir Walter Raleigh, in his *History of the World*, proposes an opinion, that the manuscript of Berosus must have been altered by the carelessness of a scribe; and that it originally assigned twenty-three years to the reign of Evil-Merodach. In the short account of the reign of Evil-Merodach given in Scripture, we are only informed that he released Jehoiachin from prison, and "that he eat bread continually before him all the days of his life;" 2 Kings 25 : 29, 30. From this expression we can alone infer that Jehoiachin lived many years after he was restored to liberty, and that during his life-time Evil-Merodach was still king.

Second Advent believers can see additional reasons for the conclusions of Lightfoot and Townsend.

1. It brings the eighth and ninth chapters within a few months of each other, accounts for their manifest connection, and leave but a short time in suspense. When Gabriel came, Daniel knew him at once, and calls him "the man Gabriel, whom I had seen BEFORE IN THE VISION." So the old Geneva Translation reads.

2. It accounts most satisfactorily for the omission of Babylon, which according to this chronology, HAD FALLEN WHEN THE VISION IN THE EIGHTH CHAPTER WAS SEEN.

While on this subject, we copy another note from Townsend, on the eighth chapter. p. 1072.

"From the fourth verse of the second chapter, to this chapter, Daniel has made use of the Chaldee language, because his prophecies and writings related to the Chaldeans. His remaining prophecies are written in Hebrew, because *they treat of events subsequent to the times of that nation*, and principally regard the Church and people of God.

"The *second* empire in the former vision (the Medo-Persian) is the *first* in this; and what was there compared to a bear, is here prefigured by a ram. This ram, having two horns, according to the explication of the angel Gabriel, ver. 20, was the empire of the Medes and Persians. The propriety of the emblem appears from hence, that the kings of Persia wore a ram's head of gold, and precious stones, instead of a diadem, and a ram was the armorial ensign of that empire. The he-goat is the Macedonian empire. The first king of the Macedonians, 200 years before Daniel, called his capital city Ægeæ, or Ægæ, a goat being their ensign. 'The rough goat,' ver. 21, represents the Greeks or Macedonians under Alexander: ver. 6 and 7 describe the Grecians overthrowing the Persian empire. The final and principal engagement in which Alexander overcame the Persians, was at the river Granicus, in Phrygia, 'standing before the river,' ver. 6. The four 'notable' horns that sprang up in the room of the first great horn, are the same as the four heads of the leopard in the former vision, and denote the four kingdoms of Greece, Thrace, Syria, and Egypt, which were thus divided 'toward the four winds of heaven' by Cassander, Lysimachus, Seleucus, and Ptolemy about fifteen years after the death of Alexander, and the murder of his descendants.

"The 'little horn,' which is described as rising among the four horns of the Grecian empire, ver. 9, is supposed *by the generality of commentators* to signify THE ROMAN TEMPORAL POWER. It was this power that magnified itself against 'the prince of the host,' 'stood up against the Prince of princes,' ver. 25, crucified the Messiah, the Lord of life, took away the 'daily sacrifice,' destroyed the temple of the Jews, (ver. 11,) and made a desolation of the holy city. But, as 'the stone,' in Nebuchadnezzar's dream, was 'cut out of the mountain without hands,' that is, not by human, but supernatural means, so likewise shall this kingdom 'be broken without hands.' Compare chap. 2 : 34, and chap. 7 : 11 and 26. All which passages seem to imply that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power.—*Bp. Newton.*

Thus Townsend testifies that in the application of this horn we have the "generality of commentators" with us. The ground on which we are opposed by many, is that we disagree with the great commentators. If that proves us wrong in some cases, it proves us right on this point, according to Dr. Weeks, whose articles are an "unexceptionable" "model."—[*N. Y. Obs.*] This being granted, the rest of our faith follows we think irresistibly.

POPERY.

MODERN POPISH FRAUD.

A pamphlet has been re-published in this city purporting to give an account of some miracles which God has recently wrought, as a seal to the truth and holiness of the Popish Church. It is pretended that a female in Youghal, Ireland, an inmate of a Magdalen Asylum, whilst mentally contemplating the sufferings of Christ, exhibits in her person the marks of the thorns, the nails and the spear, and these wounds appear to bleed on Thursday evening and Friday of each week. The Cork Examiner, a Romish paper, ridicules the whole affair, as a deception.

A Popish priest, however, writes very enthusiastically about the miracle, but when a Protestant asked for an examination, it was replied that it rested with the Bishop of the Diocese, or those whom he should depute. To this, seven Protestant clergymen have replied, that the Church which makes use of such things to prove her exclusive claims, is unworthy of being a witness, certainly not fit to be the sole judge in the case. This is a specimen of the present arts of Popery, getting up "a daring and blasphemous falsehood" to deceive the people.

FRUITS OF THE ROMAN CATHOLIC RELIGION.—The following extract of a letter from a gentleman on a visit at Montevideo, to a friend in this city, presents a glance at the morals which prevails under the unbroken influences of popery. In Montevideo the Church of Rome exhibits to the world its unbroken spirit and character, unobstructed by Protestants. And these are its legitimate fruits:

"We have now been twelve days in this place (Montevideo,) and I am quite sick of it. The Protestant religion is not tolerated by these Vandals,—so following the example of the entire population, on Sunday last I attended the Cathedral in the morning, the bull fight in the afternoon, and the fancy ball in the evening. The most ancient, and best families here spend the afternoon of each Sunday in witnessing these disgusting exhibitions; the best and prettiest ladies are seated around the arena, approving by their presence and actions, a scene of ruffianism and cruelty on the Sabbath day that would disgust a cannibal. The Catholic religion is dominant here, and such are its fruits."

THE QUEEN, THE POPE, AND LOUIS PHILLIPPE.—It is rumored, that, within these few days, a letter has been received by Her Majesty from the King of the French, strongly recommending the recognition of the Pope as the head of the Church, stating, as a reason for such extraordinary counsel, the universal peace at present prevailing throughout the world. As might have been expected, it is said to have created a great sensation in the Palace. We have heard also that the Pope is expected to consecrate, in person, of course with unusual splendor, the Romish Cathedral now erecting in the neighborhood of Westminster Abbey!—*Edinburgh Witness.*

From the N. Y. Evangelist.

THE POPE'S DOMINION—Presents a striking contrast with the sway with which he once ruled kings and kingdoms. The poor old man, shut up within his narrow territories, has even there scarcely the shadow of his sceptre left him. The Journal of Commerce recently published a letter from an intelligent lady in Italy which contained this striking intelligence:

"There has been a sort of revolution in Rome, in consequence of a papal decree that the Clergy and Nobles should be taxed the same as the people, and be subject to trial by the civil tribunals for offences of a criminal character. A monk, under this decree, as we are informed here, has been executed, on a crime being proved against him. The Clergy and Nobles were outrageous at this, and endeavored to excite a revolt among the people; and the Pope was obliged to take refuge for a time in the Castle of St. Angelo; but as the people were pleased with the decree, he was soon set at liberty."

The correspondent of the New York Observer, writing from the capital of this republic says:

The Roman Catholics are vigilant and laborious in their way. They watch all our movements. They are interested in all our measures. They have made within a few years far greater exertions to strengthen themselves in Baltimore and in this District than ever they have before. These men unblushingly defend the monstrous absurdities of Transubstantiation, Purgatory, Penance, the invocation of saints, and the like.—But it is by that part of their system, which they address to the *imagination* and the *senses*, that they must succeed.

Of a new congregation formed in this city within three or four years, *they claim half as obtained from the ranks of Protestants*, or at least has being constituted of those who were not Catholics till they joined them. They are busy with schools for children, and their hearts warm with the *most* devoted charity to the children of *Protestant parents.* They boast the occasional attendance of the President, whose sister, in humble life, a widow, and the keeper of a boarding house, joined them some time since. They have erected a large church edifice in the "court end of the town," in full view of the Presidential, surmounting the cornice with a gilded cross; and there they expect to maintain themselves, I suppose, till this Republic is bowed under their sway, and the Roman priesthood can dictate measures to the American Cabinet.

PUSEYISM.

The editor of the Britannia, which is styled "the ablest and most influential of the London weekly papers," says:

"The attempts to introduce Popery into the Church of England, are notorious. The feebleness of all remonstrances on the subject is unluckily not less notorious. The timidity with which authority has ventured within sight of the discussion is actually melancholy, and the triumphant tone which has been adopted by the party is arrogant and offensive."

The Dublin Warder, an able Protestant paper, says, in reference to the changes marking the progress of Puseyism, "Woe unto them that wink at them. But it is too plain that A GREAT NUMBER of our bishops have winked, and more than winked. Surely *it is time* for the bishops of a different class to lift up their voice like a trumpet, lest *Nehushtan*, be pronounced against *their order at large.*"

WARNING TO WATCHFULNESS.

MATTHEW 24: 48—50.

"But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, then shall the Lord of that servant come in a day he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion unto the hypocrites; there shall be weeping and gnashing of teeth."

This text shows the necessity of our living constantly in preparation for the coming of Christ to judgment, or for being called suddenly away, so that our accounts may be sealed up to that solemn day. But permit me to suppose a case where the text will apply very closely, and—viewing the language as prophetic—will be most completely fulfilled. The character of the above-named servant is deceitful and impatient. While he looks for the approach of his master, he keeps himself prepared to meet him; but because he does not arrive at the very hour fixed in his mind for his return, he cannot wait for him, but immediately begins to do those things he ought not. It is almost impossible to convince some persons that every second advent preacher has not fixed a certain day of April for the great day; and if He does not appear till the month after, such persons may be emboldened to scoff, and when their minds become entangled in the cares and pleasures of the world, then the Lord may "come in a day they look not for Him."

I know, at the time appointed by the Lord, the end shall be. It may come before April, or during that month, but I shall not be surprised if it does not come for a few months after, or until sufficient time is given those persons who are very anxious to prove Mr. Miller's theory incorrect, an opportunity to begin saying those things they are preparing in their minds to say to us, as soon as a certain period, fixed in their minds, is about over. Now I beg those individuals not to be too hasty. There is much said about exercising patience in the New Testament. Above all things, if you think you are prepared to meet your Lord during the spring months, continue to watch and pray during the remainder of your stay in this world. *Remember the end of that evil servant.*

To show you that the ways of God are mysterious, and that it is hard for us now to form a correct idea about the very day and hour that the Lord will come, and also to show our opponents that they should not be too positive in saying he will not or cannot come at this time, let us look back to the time when Jesus was on earth. It appears that but few of those who attended his ministry were acquainted with the peculiar circumstances connected with his birth and early life. The weightiest objection brought forward against his being the true Messiah, was the general impression that he was born at Nazareth; and we are nowhere informed that any one tried to correct this mistake. See John 7: 42—52. On this occasion, could Nicodemus have proved that Jesus was indeed born at Bethlehem, it seems to me that, however unwilling they were to receive him, they would have been forced to yield his claim to the Messiahship. It is not my design to excuse the Jews, but to warn those who wish to be Christians. The Jewish priests and scribes imagined they understood the Scriptures; but had Caiaphas understood what he prophesied about, John 11: 50—52, he would never have said or done aught against the Saviour. It is not for me to say why it was so ordered that the Lord should be called Jesus of Nazareth, but I beseech you all to be ready for his second coming, and not to place too much confidence in the opinions of great men. Very few of the learned men believed on Christ when he was on earth. They were mistaken then, and some of them may be mistaken now with regard to the time of his second coming. The language of some of the people then was, "Have any of the rulers or Pharisees believed on him?" It is of the same import now with regard to the second advent doctrine.

A certain minister, in a lecture against this doctrine, said he believed Millerism to be a judgment sent from God upon the church for her unfaithfulness and unwatchfulness. If he is correct, how necessary it is that Christians should all double their diligence and watchfulness, *lest a worse evil come upon them.* In conclusion, let me ask the reader to examine my text carefully. Whichever way you may choose to apply it, the instruction is good. It admonishes us to be prepared, and to keep yourself prepared; "for in such an hour as ye think not, the Son of Man cometh." May God give us grace, that we shall be able to wait patiently till he comes, and to do our duty in every case till that time, to abstain from all appearance of evil, and to practice every good work, that we may be found spotless and blameless before him at his coming. Amen.

SANDWICH ISLANDS.—The spread of the Gospel among the nations of the earth will extend, as might be expected, the triumphs of "temperance," which, according to the Bible, is one of the "fruits of the Spirit." We have a fine illustration of this influence at the Sandwich Islands. The King and the Chiefs have signed the following temperance pledge:

"We, the signers of this pledge, unite ourselves in a society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands.

"Therefore, we pledge ourselves before God and men, to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors nor wine, nor any thing that intoxicates. We will not drink in imitation of others, nor for pleasure. We will not buy nor sell nor give to others intoxicating drinks, nor will we do any thing opposed to the spirit of this pledge; but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men."

THE DIFFERENCE.—"Massa," said a slave the other day to his master, of whom he borrowed a Second Advent paper—"Massa, what do you think of it?" "I don't know what to think of it," said the master. "But are you ready for it?" said the slave. "Well, I am not afraid to have it come; but to tell you the truth, Bill, I had rather stay and enjoy my family a little longer" "Ah, massa," said the slave, "if I had a thousand times as much as you have, I would let it all go, for the Lord to come."

"THE COMMON PEOPLE HEAR HIM GLADLY.—The disciples tell us that this was the state of things at the appearing of Christ. Why then should we be surprised that not many wise or mighty *now* receive the tidings of his near approach in gladness. Even so, for it is a hard thing for any that are rich in worldly goods or reputation, to forsake all, and become of no account for the TRUTH'S sake.

RELIGION.—When religion is made a science, there is nothing more intricate; when a duty, there is nothing more easy.

"MISTAKES" OF PROF. STOWE, CORRECTED.

A pamphlet has lately appeared which contains the substance of Prof. Stowe's lecture, which was referred to in the article headed "Professor's Theology," in the Cry of March 3.

He says, in conclusion, that it was his main object to expose the fallacy of the assumption that "day means year." On this subject, we think he was fairly answered by the N. Y. Evangelist. See Midnight Cry, March 24.

He does not mention Br. Miller at all, but there is an allusion to the Second Advent belief which deserves notice. His pamphlet is addressed to Dr. Mussey, and begins thus:

"*My Dear Sir*,—You lately expressed a desire, that the sentiments you had heard from me. in preaching and conversation, respecting the millennial calculations which *some people are now so busy in making*, might be given to the public.

"Though there are various methods of making these calculations, *they all proceed on one assumption;* and that assumption will be the chief object of discussion.

"The general rule of millennial arithmetic is this: 'Find the date of the great apostacy predicted in 2 Thess. 2: 3—12, (and other passages;) add to this date the number 1260, found in Rev. 12: 6, (and the parallel texts;) and you get the date of the Millennium.' There are modifications of this rule, but this may serve as a specimen, and a specimen is all that is necessary to the purposes of this letter."

He then argues his "main point" that a day does not represent a year, in these prophetic periods, and says:

"But allowing that the numbers are what the millennialists affirm them to be, there is yet another difficulty which of itself would preclude the possibility of an accurate estimate, if there were nothing else in the way.—To fix the time of the millennium, the 1260 *days* supposed to be *years* must be added to the Christian era in which the great apostacy commenced, or in other words, to the year in which the church of Rome became Antichrist; and God has never told us when this was, and it is impossible for any human being to know. More than twenty different epochs, I should judge, have been defended at different times; and the arguments generally are about equal for all the twenty. The most common and popular dates, next to the one which brings on the Millennium in 1843, are the following."

He then goes on to mention 606, 610, 666, and 752.

The Professor betrays great ignorance of the belief of those who expect Christ's personal coming in 1843. It will be seen that he goes upon the supposition that we reckon the great apostacy at 583, and add 1260, to get the time of the mellennium in 1843. He has not said it in plain terms, but his statements imply it. The reporter who made out an abstract for the Evangelist, "with the consent of Prof. Stowe," in that abstract said, "A. D 583 is the date fixed by Miller, but 1843 will pass away and his prophecy be unfulfilled." The great mistake here betrayed is not confined to the Professor.

A Postmaster in Ohio, writing to a friend in Brooklyn who had sent him publications, says: "A. D. 583 is the time fixed by Miller, which, added to the 1260 years, spoken of in prophecy, brings the millennium in 1843, but there is so much conjecture about the precise date of the great apostacy, I am led to believe he is mistaken."

This Postmaster was evidently led to his blunder by the Professor, for no other author or speaker that we ever heard of ever used the same dates.

In reply to both, we say, that we belive the 1260 years began in the year 538, by the event which the angel points out in the place where the number equivalent to 1260 days occurs. See Dan 7: 25, compared with Rev. 12: 6, and 14. Speaking of the eleventh horn on the fourth beast, before which three horns fell, the angel says: [Bernard's Bible] "He shall speak great words against the Most High, and shall oppress the saints of the Most High, and expect to change times and laws, and THEY SHALL BE GIVEN INTO HIS HAND UNTIL a time and times, and the dividing of time."

Now, if we can find *one* time when the saints were given into the hands of the Pope, we find the mark here referred to, and if any date is once fixed, *no later date be true.* If a piece of property is put into my hands by deed, and I take possession under that deed, I may have a hundred documents in relation to the property afterwards; but they do not cause the least doubt as to the time when it was given into my hand.

Now, as a matter of fact, the Pope was declared "head of the churches, and true and effective CORRECTOR OF HERETICS," by the emperor Justinian, who SUBJECTED to him all the priests of the whole East," in the year 533 But the enemies of the Pope had possession of Rome at that time, and the Pope did not exercise his power there till 538. In that year, then, the saints were first "given into his hand," IN FACT and FORM. The 1260 prophetic days, corresponding to the 42 months of Rev. 13: 5, which occur in six different places in the Bible, manifestly relate to the length of the papal dominion. They cannot be literal days, then, for that dominion undeniably continued hundreds of years. It is equally manifest that they have ended, for the Pope no longer rules over the kings of the earth, (Rev. 17: 18,) nor can he *wear out* the saints of the Most High, as facts abundantly show.

It is equally evident that, till the year 1798, the Pope had the dominion. In that year, says Dr. Clarke, "The French Republicans, under Berthier, entered Rome, and entirely superseded the whole papal power."

These facts are very strong arguments for the belief that a day represents a year, for the days were so fulfilled.

Then the periods at the end of the book of Daniel seem to show that Daniel's resurrection will be 45 years from the end of that prophetic period. Until the event occurs which we expect, or the time passes away, it is certainly the part of wisdom to "discern the signs of the times," and be ready to receive Christ, who will destroy them that corrupt the earth *when* he comes to give reward to his servants the prophets. Daniel will certainly be one to share in this reward. Those who "love the appearing" of Christ will share in his reward. Reader, do *you* love the thought of his appearing?

QUOTING SCRIPTURE.

Professor Stowe lays down one proposition, which he defends by a quotation of Scripture, which amazes us. He says:

"The most common metaphor which our Saviour uses to represent his coming is that of a *thief*, as in Matt. 25: 43, already quoted, and Luke, 12: 39. *I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.* Rev. 3: 3 *Behold I come as a thief; blessed is he that watcheth.* Rev. 16: 15. The same word is used for the same purpose in 1 Thess. 5: 2, and 2 Pet. 3: 10. *The passage in Rev 3: 3, indicates where the point of the comparison lies*, as do also the texts in Matt. 24: 43, and Luke, 12: 39. A thief comes *when people are not expecting him*, for it would frustrate his purpose to come when they are expecting him. So Christ will come when people are not expecting him. But if Christ has given us the means of calculating the time of his approach, then there is no sense in the metaphor; or it must be that he is coming to *steal*, for there are only these two ways in which he can come as a thief."

Now, how shall we account for the fact that the Prof. leaves out the very foundation of the text he comments upon? The Lord Jesus, in his fifth epistle to the churches, says: "IF, therefore, thou shalt NOT watch, I will come on thee as a thief, *and thou shalt not know,*" &c.

Has not the Prof. grossly misrepresented Christ's words?

In his reference to 1 Thess 5: 2, he has done equal injustice to the apostle Paul, who wrote to the Thessalonians thus: [Wakefield.]

"But I wish you, brethren! not to be ignorant with respect to them that are asleep, lest ye sorrow, as other men without hope. For, if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also, that are asleep. For this we declare unto you by a declaration from the Lord; that those of us, which are left alive at the coming of the Lord, will not go before them that are asleep; because the Lord himself will come down from heaven, with a commanding voice of an archangel, and a loud sounding trumpet: and they, who have died in Christ, will first come to life; afterwards we, who are left alive, shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore encourage each other with these doctrines.

"But about the exact time, brethren! it need not be written to you: for ye yourselves know perfectly, that the day of the Lord is coming as a thief by night. For, whilst THEY are saying Peace and safety! sudden destruction cometh ON THEM, like the pains on a woman with child; and there can be no escape. But YE, BRETHREN! ARE NOT IN DARKNESS, THAT THE DAY SHOULD SURPRISE YOU LIKE A THIEF. Ye are all sons of light and sons of day; we are not of night nor of darkness. So then, let us not sleep like the rest, but be watchful and sober: for the sleepers sleep by night, and the drunkards are drunken by night: but let us, who are of the day, be sober, putting on a breast-plate of faith and love, and for a helmet a hope of salvation: for God appointed us not unto punishment, but to attain salvation through our Lord Jesus Christ; who died for us, that, whether we live or die, we might dwell together with him. Wherefore, encourage each other and improve each other, as indeed ye do."

We turn, also, to Paul's letter to the Hebrews, where he said: [9: 28.]

"Christ, having been once offered up to bear away *the* sins of all, will appear a second time, without any *sin-offering*, TO THEM THAT ARE WAITING FOR HIM, unto salvation."

A little farther on, he wrote, thus: [10: 23.]

"Let us hold fast the confession of *our* hope without wavering; (for he, who hath promised, is faithful) and let us consider each other to excite *in ourselves* love and good works: not abandoning our association in *the gospel*, as the manner of some *is;* but encouraging each other, and so much the more as YE SEE THE DAY APPROACHING."

Let us compare all this with Christ's words to his disciples, in the discourse on his coming in the clouds of heaven, in which he says: "Take heed to yourselves, LEST at any time your hearts be oppressed with surfeiting and drunkenness and the cares of life, and SO that day overtake you *unawares*: For as a snare will it come on all them that dwell on the face of the whole earth. WATCH ye, therefore, and pray always, *that ye may be accounted worthy to escape* all these things which shall come to pass, and to stand before the son of man."

Now, let any one compare all these texts, and can he fail to see that Christ comes like a thief to those who do not obey him, and watch;—who are not looking for him, but crying, Peace and safety, and who will not escape?

Surely the Lord meant to teach us that it would be unspeakably awful to have him come on us like a thief. In the 24th of Matthew he has described a character to whom the coming will be unexpected. We give the discourse in its connection:

"Learn then the comparison of the fig-tree. When its tender branch is already come, and the leaves spring forth, ye know that the summer is nigh: so likewise know, when ye see all these things, that he is nigh, even at the door. Verily, I say unto you, this very generation [or *that same generation*, so Penn translates ἡ γενεά αὕτη] will not pass away, till all these things be done. The heaven and the earth will sooner pass away, than these words of mine pass away. But the very day and hour no one knoweth; not even the angels of heaven; but my Father only. As the days, however, of Noah were, so too this coming of the Son of man will be. For, as in those days before the flood, they were eating and drinking, marrying and given in marriage, until the day of Noah's entrance into the ark, and were not aware of the flood that was coming to carry them away: so too this presence of the Son of man will be. Then, of two men at the farm, one will be taken, and the other left. Of two women grinding at the mill, one will be taken, and the other left. Watch, therefore, for ye know not at what hour your master cometh. But this ye know, that if the master of the family had known in what watch the thief was coming, he would have kept awake, nor have suffered his house to be broken into. Therefore, be ye also ready; for in an hour, when ye are not expecting him, the Son of man will come. Who then is that faithful and prudent servant, whom his master set over the servants to give them their sustenance in its season? Happy that servant, whom his master, at his coming, shall find thus employed! Verily, I say unto you, he will give him the charge of all his substance. But if the servant be wicked, and say in his heart, My master is long in coming; and begin to beat his fellow-servants, and to eat and drink with drunkards; in a day, *when* THAT SERVANT *is not expecting, will his master come;* and in an hour, when HE *is not aware;* and will cut him in two, and appoint his portion with the ungodly: there will be weeping and gnashing of the teeth."

O let us strive earnestly, that we may not be of this unhappy number.

Every one looking downwards becomes impressed with ideas of his own greatness; but looking upwards, feels his own littleness.

For the Midnight Cry.

PHILO TO AUTOPTES.

THE NEW THEORY OF INTERPRETATION.

(Continued.)

The language which occurs in Daniel 9 ; 24, if compared with historical testimony and with the Scriptures, proves that *days* are used for *years*, by the prophet, "Seventy weeks"—(שבעים שבעים—Shâbûim shibîm—"weeks seventy")—are determined (נחתך—nechtak—"cut off") upon thy people and upon thy holy city, &c. The 25th verse fixes the commencement of these weeks at "the going forth of the commandment to restore and to build Jerusalem." This commandment was given in the seventh year of Artaxerxes, B. C. 457. See Ezra 7th. Those, who have supposed the commission granted to Nehemiah in the 20th year of this king, still reckon the same period of time with others, who fix on the seventh year. In short, all agree that 490 years expired from the going forth of the commandment until the crucifixion, when the Saviour "made reconciliation for iniquity," and they are equally agreed in reckoning each day of these seventy weeks as a year. Unless this is done, the prophesy would be absolutely falsified. Now it is worthy of notice, that our vision is strictly literal.—There is no qualifying term in the Hebrew, connected with Shabûim "weeks," nothing in the passage like "weeks of years." The advocates of "the new theory," aware that this passage is fatal to their views, have labored to get rid of its testimony by a criticism on the word "week," which is equally novel and ill-founded. They tell us that the word שבוע ("shâbûa," or שבע shĕbûa, in the masc.) construct form, שבוע, dual שבעים shĕbûayim, plural שבעים shâbûîm—feminine plural שבעות shâbûôth,) merely signifies *seven*, and of course that its plural signifies *sevens*. Hence, say they, the word, if employed in the sense of our English word *week*, must be followed by the word *days*, and that in such cases, it would imply "a seven of days."

Now I maintain, that with the exception of a single passage in Ezek. 45 : 21, which will be noticed hereafter, Hebrew usage does not afford *a shadow* of proof in favor of this criticism, and that even this passage, on examination, will be found to give them no aid ; that the Hebrew word "shâbûa" has *precisely* the same signification with the English word "week," and like that word, it signifies a period of *seven days*. An English reader, on perusing the assertion made by the friends of "the theory," would conclude that there was not in Hebrew any appropriate word for *week* ; in short, that such was the poverty of their language, that the Jews were compelled to use the phrase, "seven days," or "a seven of days," when they wished to express the idea, which we can convey by the single word *week*. Nothing can be more false than such a supposition.

To make this apparent, it may be proper to state, that the word "days," (yâmîm,) is used *pleonastically* after words designating a *definite* portion of time. Gesenius, the Hebrew Lexicographer, under the word יום, (yôm—"day,") says, "ימים (yâmîm,) in the accusative is often put *pleonastically* after words designating a certain and definite time." Thus, in Gen. 41 : 1, "two years," (E. V., "two full years,") is expressed in Hebrew, by shĕnâthayim yâmîm, literally "two years *as to* days." So in Gen. 29 : 14—"the space of a month," "chodesh yamim"—literally "a month as to days." See Deut. 21 : 13 ; 2 Kings 15 : 13 In Daniel 10 : 2, shĕlôshâh shĕbûîm yâmîm, "three weeks *as to* days," (E. V., "three full weeks." Daniel 10 ; 3, shelosheth shĕbûîm yamim—"a three of weeks *as to* days." In these and similar cases, it is obvious that *days* is used simply with the sense of *time*, as in a correct translation would properly be "a time [or space] of two years," "a time of three weeks," &c. The same kind of logic used by the new interpreters to prove, that because the word "days" may *sometimes* be found in connection with shebuim, (weeks,) that therefore it merely signifies *sevens*, would also prove, that the word translated *month* or *year* had no definite signification unless followed by *days*. In all the passages, which have been quoted (and many more might have been added,) the word yâmîm is not in the genitive, but in the accusative case, the word, which immediately precedes it not being in the construct form.

It is true that the word שבע (feminine gender,) shĕbă—and שבעה (masculine,) shibâh, *seven*, has the same *radical* letters as the word shâbûa, *week*, that the latter is a derivative of the former ; but the new theory would lead the English reader to believe that they are *identical*, which is not true.

In the construct form, שבע, shébă, becomes שבע, shĕbă—"a seven of," while שבעה, shibâh, becomes שבעת, "a seven of." The plural of שבע is שבעים, "shibîm," (not *seven*, but) *seventy*. It is worthy of notice, that the *plural* forms of the numerals (if we except אחד, êchâd, *one*—plural, אחדים, ĕchadîm, *ones*, or *certain ones*, and עשרה, *ten*—plural, עשרות, ăsârôth, *tens*)—always represent *ten times* as much as the *singular* ; hence שלש, *three*, in the plural form, is שלשים, *thirty*, not *threes*. To express the idea of *threes*, the Hebrews would repeat the ordinal thus, שלש שלש—*three, three*—or, "by threes." Thus, Gen. 7 : 2, "Of every clean beast thou shalt take to thee by sevens"—שבעה שבעה shibâh shibâh—*seven seven*, and so in all similar cases.

The result of these facts is that *week* and *seven* are distinct words in Hebrew—as distinct as they are in English, Latin or Greek ; that in Scriptural usage, they are never confounded or interchanged, and that the assertion, which would lead us to suppose the contrary, is not supported by proof.

I shall now quote the passages where *week* or *weeks* occur in the Hebrew Testament, and also some in which such phrases as *seven days*, &c., occur, that you may arrive at a result founded on facts.

Deut. 16 : 9—"Seven weeks (שבעה שבעות, shibâh shâbûôth) shalt thou number unto thee : begin to number the seven weeks (shibâh shâbûôth) from such time," &c. Now if the "theory" were true, and shâbûôth signified merely *sevens*, the qualifying word yâmîm, days, ought to be used after shâbûôth, which is not the fact.—In this chapter we have "seven days" in verses 3, 4, 13, 15, here expressed in Hebrew by שבעת ימים, shibath yâmîm, "a seven (*heptade*) of days." So in verses 10, 16, we have the phrase "feast of weeks" expressed by חג שבעות chag shâbûôth. In this case, had it been the design of the writer to say "feast of seven days," the words would have been "chag shibath yâmîm.

Genesis 29 : 27, 28—"week," shĕbûă—without any qualifying term like *days*, which would certainly have been necessary, if shĕbûă signified *seven*, or *a seven*.

So in Levit. 12 : 5—"two weeks" is the proper translation of the dual number, שבעים, shĕbuâyim. Numb. 28 : 26—"your weeks," שבעתיכם, shabûôthêkem—by comparing this verse with Levit. 23 : 15, it will be seen that "weeks" has reference to the period of שבע שבתות, shĕbă shabbâthôth, "seven Sabbaths." Jer. 5 : 24—"appointed weeks—שבעות, 'shĕbûôth'—of harvest." No qualifying term occurs here.

The phrase "feast of weeks" occurs in Exod. 34 : 22 ; Deut. 16 : 10, 16 ; 2 Chron. 8 : 13, without the word "days." In Heb. חג שבעות, chag shâbûôth.

In the prophesy of Daniel, *week* and *weeks* occur in the following passages. Daniel 9 : 27 (twice,) "week," שבוע, shâbûâ. Daniel 9 : 24—"seventy weeks," שבעים שבעים, shâbûim shibîm. Verses 25, 26 ; threescore and two weeks, שבעים ששים ושנים, shâbûim shabuim ûshĕnayim." Verse 25—seven weeks—שבעים שבעה, shâbûîm shibâh. In none of these cases does the word *days* or *year* occur, as must have been the case if *shebua* merely signified *seven*.

Two other cases occur in this prophesy, in which shâbûim occurs, both referring to the very same period of time, viz : Dan. 10 : 2, שלשה שבעים ימים, sheloshah shebuim yamim. Here, although the word *days* occurs, it is used, as has already been noticed, *pleonastically*, and merely signifies *as to time* If the idea designed to be conveyed had been "three sevens of days," then shebuim must have had a *construct form*, shebûê—שבעי—although no instance of such a form of this word is found in the language. The other case occurs in Dan. 10 ; 3, which differs from the last quotation only in placing *three* in the *construct* form, "shelosheth," so that the phrase signifies "a three of weeks as to time."

Philo.

(*To be Continued.*)

"IT IS NOT FOR YOU TO KNOW," &c.

REPLY TO BISHOP HOPKINS.

No theory can be true to which the proper meaning of the word of God stands opposed. Complex as the truths of Scripture appear, there must be some simple principles which harmonize them all.

One principle, undoubtedly, is this : God has revealed truth under veils, which have been gradually removed as advancing time has called for fuller disclosures of truth. When the Saviour was first foretold, it was under the emblem of the seed of the woman bruising the head of the serpent. This obscure intimation raised a hope in the human family, which was successively confirmed by clearer predictions. It is worthy of remark, however, that the *second* coming of Christ was the subject of the *next* prophecy of which we have any knowledge. "Enoch, also, the seventh from Adam, prophecied against these, when he said, Behold the Lord comes, with myriads of his holy ones, to execute judgment upon all." [Doddridge's Translation, Jude 14.]

But there is, in the New Testament, a clearness on the subject of the resurrection and Christ's coming, so much beyond anything in the Old, that it is said, "He hath brought life and immortality to light through the gospel."

Christ said, before he left his disciples, "I have many things to say to you, but you cannot bear them now." They evidently needed to have their earthly hopes so completely dissipated by his ignominious death, and their hearts so humbled that they would receive the truth, concerning the kingdom of God, which they were to *enter* THROUGH *much tribulation*. When he was about to ascend from them, he said, "It is not [convenient] for you [now] to know those times and seasons, which the Father hath reserved in his own power." [Doddridge's Paraphrase, Acts 1 : 7.]

For an explanation of this, let us turn back to Daniel (8 : 26,) "Shut thou up the vision, for it shall be for many days ;" said Gabriel, in the very chapter in which he had told him of the 2300 days. He afterwards gave him a prophecy, in which he describes a historic event which takes place "AT THE TIME OF THE END." This, we apply, without difficulty, and with striking fitness, to the events of 1798, in the career of Napoleon Bonaparte. The angel proceeds, in a continued discourse, in which, a few verses onward, he says : "But thou, O Daniel, shut up the words, and seal the book EVEN TO THE TIME OF THE END ; many shall run to and fro, AND KNOWLEDGE SHALL BE INCREASED." We could scarcely be more clearly informed that the seal would be broken at the time of the end, including a short space in which knowledge should be increased. Surely no period of the world corresponds with this prediction so accurately as the last 45 years.

But when Gabriel had thus closed his last recorded message to man, previous to his coming to announce the forerunner of Christ, that GLORIOUS PERSON himself became the speaker, and said : "Go thy way, Daniel, for the words are shut up and sealed TILL THE TIME OF THE END. None of the wicked shall understand, but THE WISE SHALL UNDERSTAND."

Now the words of our ascending Lord to his apostles, must be interpreted according to these declarations to Daniel, from which we learn that there would be a time, SCONNECTED WITH THE END, when the wise shall undertand what had before been shut up. This view of the subject presents a perfect harmony and consistency throughout the Scriptures.

"But do you pretend that we now know more than the apostles did?" says an objector, in amazement.

Let us hear one of those apostles in a parallel case. We quote Doddridge's paraphrase, in which his translation of Peter's words is in *italic*, and his amplification of the subject in Roman. After referring to the various trials Christians were called to endure, Doddridge proceeds with Peter's cheering reference to the unutterable and "glorified joy" which awaited them at the revelation of Jesus Christ, and says: (1 Peter 1 : 10.)

"*Concerning which salvation, the prophets, who predicted the grace* of the gospel, [*which was appointed*] *to you, sought and diligently inquired; Searching*, with the deepest and most attentive reflection, *to what* period, *or* to *what manner of time, the Spirit of Christ which was in them did refer, when he testified* long *before* they came to pass *the* various *sufferings which were to come upon Christ, and the* exalted and permanent *glory which was to succeed* them, and render him and his kingdom so perpetually illustrious, and his servants so completely happy. To the memorable testimony of these prophets it becomes us to pay a sincere and profound regard, *to whom* such extraordinary discoveries were made, as no attentive reader can view without conviction and astonishment; and *it was revealed** to them among other things, *that* [*it was*] *not to themselves, but to us* that *they ministered these things;* they knew that we, when the events arose, should have a more complete understanding of these oracles, than any who declared them had."

Lecturers on science delight to tell their pupils that *children* can *now* understand truths which Newton did not know. The events of Providence are designed to throw light upon his word, and to these Christ refers when he says; "WHEN these things come to pass, KNOW that he is nigh, even at the doors." [Wakefield.]

But did not Christ, in the same connection, say: "Ye know not when the time is?" He certainly did, but his words cannot contradict themselves. We are commanded to know when the time is near, even at the doors, but we are to watch for the precise time, because it may be at midnight, at the cock-crowing, or in the morning.

Obj. But is it not perverting Christ's words to apply them to so narrow a point?

Ans. Surely this comes with an ill grace from those who narrow down the great prophecies which reach to the END—even to the LAST END of the indignation, when Daniel shall stand up in his lot—to the *days* of Antiochus.

Christ gives us the best authority for understanding his words literally, when he says: "I tell you in THAT NIGHT, two shall be in one bed, one shall be taken and the other left." This can apply to nothing else than a literal night of twelve hours. In his remarks, he refers to persons in the field as if it were mid-day—in the bed, as at night—at the mill, as in the morning and evening twilight, and says: "Watch, for ye know not when the time is,"—that is, the *precise* time, though you may know when it is very near.

Doddridge collects the words of Christ as reported by all the evangelists, and enlarges upon them thus:

"*And* therefore, that no calamities of life or solemnities of judgment may be dreadful to you, *take heed to yourselves, lest at any time your hearts be overloaded*, and your rational powers depressed and stupified *by gluttony and drunkenness*, or distracted with worldly *and secular cares; and* by this means *that* awful and important *day* of which I have been speaking, *should come unexpected upon you. For* the character of the generality of mankind at that time will be such, that *it shall come on* the greatest part of *all them that dwell on the face of the whole earth,** *as a snare* upon a thoughtless bird which, in the midst of its security, finds itself inextricably taken. (Compare Eccles. 9: 12.) Let me *therefore* address this most serious exhortation to you with an earnestness proportionable to its importance: *Watch ye* against every temptation to negligence and sin: *take heed* of every thing which might lull you into a dangerous security, *and pray always*, with the most fervent importunity, *that* through divine grace, *you may be accounted worthy to escape all these* calamitous and destructive *things which shall* assuredly *come to pass* just in the manner I have described them, *and* may be happily enabled, even in the day of his universal judgment, *to stand* forth with courage and acceptance *before the Son of Man; for you know not when the time* of his appearance *is*, [*or*] *at what hour your Lord does come* to summon you before him.

"*But this you know*, and would do well to consider it, *that if the master of a house* that has at any time been plundered by robbers, *had known* exactly *in what watch* of the night *the thief would* have *come, he would* undoubtedly *have watched* then, *and* taking care to be provided for him, *would not have suffered his house to be broken open*, or have left the thief to make his advantage by coming at an unexpected time. And *therefore*, as it is of so much greater consequence on this occasion that you should be prepared against an unseasonable surprise, *be ye also ready*, and learn, from such a common occurrence, to be upon your guard: *for* I tell you again, That *at an hour when you think not* of it, *the Son of Man cometh;* and multitudes of people will be as much surprised as if they had never heard in their whole lives that he would come at all. (Compare Luke 12: 39, 40.)

All this is perfectly consistent with the fact that the wise shall understand, and those who watch, and discern the signs of the times, will know when his coming is even at the doors.

Obj.—If the angel Gabriel came to make Daniel understand the vision, and that vision reaches to the end, how could Christsay, Of that day and hour knoweth no man, no not the *angels* in heaven?

To this we might reply, It is a difficulty of your own creating. Gabriel's explanation does not refer to the DAY OF HOUR.

Obj.—But you understand a day to represent a year in Daniel, why not in the words of Christ?

Ans.—Because the same rule (laid down by Prof. Stuart) which *requires* it in one place, *forbids* it in the other. In Daniel, days are used as measures of long periods of time, which have been accurately fulfilled in years. In Christ's words, day and hour refer to a point of time.

Obj.—But *I choose* to apply *day*, in Daniel, and in Christ's words, in the same way.

Ans.—Even then, there is no difficulty. Christ speaks of *angels* in the plural number, and merely says that the day and hour was not known to the angels, but he does not deny that *one* angel had been sent to make Daniel understand the vision, reaching down to that day and hour.

Obj.—I do not like that reply. *I think* Christ *meant* that *no* angel knew anything about it.

Ans.—Our duty is to receive Christ's words in their proper connection, as he said them, not as *you think* he *meant*. But the angels could be the messengers bearing information to future readers and hearers, which *they* did not fully comprehend, as well as the prophets. Indeed, Peter intimates as much when he says, in the same connection in which he spoke of the prophets' ministering to others, and not to themselves:—"Which things the angels *desire* TO LOOK INTO."

Thus we see, that our opponents raise their objections upon inferences, and they are weak as well as baseless.

The objections to which we have replied form the substance of an article from Bishop Hopkins, of Vermont, just published in the Episcopal paper at Utica. One remark of the Bishop deserves notice. In reference to the time of the end, he applies it to the very end itself, which is to come unexpectedly to all, and adds:—"Assuredly, there is nothing forced or unreasonable in this interpretation."

When a man *says* there is nothing "*forced or unreasonable*" in his argument, he seems to feel that his *assertion* is needed to meet the objection which will naturally arise in the hearts of his readers. He argues on the ground that the prophecy reaches to Christ's second coming. This obvious view shows the absurdity of applying it to the days of Antiochus Epiphanes. Our opponents thus demolish each other's arguments completely. Leaving them to gather up the fragments, we prefer to stick to the words of the angel in Dan. 11: 40. Surely this is the time when all should WATCH.

"AS IT WAS IN SODOM."

There is a fearful emphasis in these prophetic words of our Saviour.

The New York Evangelist urging the importance of laws against seduction, gives the following view of the state of morals:

"The fearful events which have transpired in Philadelphia and New York, of late, are enough to teach every mind that so long as the law will not avenge these irretrievable injuries, the relatives will take the weapons of vengeance in their own hands, and inflict severer evils than cool and judicious legislation would ever do. The expression is common in many circles, both in reference to the murder of the young man in Philadelphia, and also of Corlies, in this city, that they deserved it, and that nothing better could be expected while the law remains deficient. False and dangerous as this reasoning is, the fact of its prevalence is in itself a powerful reason for immediate legislative action. There are many causes conspiring at the present time to give the subject a favorable aspect. The serious interest in eternal things which is so extensive; the HOUR OF GLOOM and comparative *uninvitingness* which is shed over worldly fortunes in general, &c:

The editor considers it notorious that "The earth is filled with violence," and "men's hearts are failing."

MURDERS AND SUICIDES.—These have been unusually frequent within the last two months. We have not recorded all that have come under onr notice, because the moral effect of the frequent presentation of such cases is by no means beneficial. Yet we think it proper to allude to their unusual number, that the pious may be disposed to mourn over the guilt of the land, and to put forth every suitable effort to reform the principles of its inhabitants.—*Baptist Advocate.*

While murder is thus perpetuating itself, the following is a specimen of what society is doing to perpetuate immorality.

HORRIBLE.—A widow has been deprived of the services of her son during five months. He was the main support of the family. Being needed *as a witness*, he was imprisoned among convicts and felons, and he comes from the Tombs *ruined in principle and character.*

The only compensation which the court allows for shch irreparable injuries is $25:

HINTS FROM OUR OPPOSERS.—A writer at Newton, Mass., in opposition to brother Miller, asks the following questions, which we earnestly commend to all our readers:

"Are those who are so sanguine in the statement, making ready to meet their Lord and Master? Some of them say, 'they shall rejoice to see the day, and hail the brightness of his coming;' and some go so far as to represent the condition of themselves and others on that day. But how little do such reflect on the importance of such an event! Are such bringing themselves down in the vale of humility, or are they living on in the vain superfluities of a fashionable world? Let the observer answer. Meanwhile, such may reflect on the words of their Master, whom they expect to meet the second time, 'without sin unto salvation:' 'He that exalteth himself shall be abased; and he that humbleth himself shall be exalted.' 'Let no man deceive himself.'"

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* *To whom it was ravealed, &c.*] I think this text plainly proves that the prophets had some general intimation that their prophecies referred to the Messiah; but that they did not understand every clause of them in their full force, NOR SO WELL AS WE UNDERSTAND THEM, who are capable of comparing them with the event.—*Doddr.*

* *It shall come upon all them that dwell, &c.*] The exhortations that are connected with this clause limit the extent of the word *all* to a considerable number: for were it to be taken otherwise, there could have been no room to offer them.—*Doddridge.*

HONOR FROM MEN.

Christ said to the Pharisees, "How can ye believe who receive honor one of another ?" It seems then, that honor from men is dangerous, even when it comes from professed teachers of religion. It raises a curtain of pride to stop the windows through which the light of simple truth might shine. Respecting the title Reverend, the venerable John Hersey writes, in the Christian Advocate and Journal:

"I dare not give it to any *created, fallible, dying mortal.* 'I know not to give flattering titles; in so doing my Maker would soon take me away.' I believe the term *reverend* occurs but once in the Bible, and then it is applied to the high and lofty One, who inhabiteth eternity, whose name is Holy.

"The Lord Jesus cautions his followers against being called *rabbi*, (a term of less honorable import, I presume, than that of *reverend*,) assigning as a reason, that he who exalts himself shall be abased. Again, Christ asks 'How can ye *believe*, which receive honor one of another ?' Now, as I cannot satisfactorily and consistently answer that important interrogative, and receive, or give to any man the honorary title of *reverend*, I deem it best, as regards myself, not only to avoid danger, but the very appearance of evil. Another reason for my singularity in this particular, is, a deep and honest conviction of my own *ignorance, dependence*, and *unfaithfulness.* Pride has ever been my besetting sin; and as it is hateful to God, and must exclude me from heaven, if the slightest touch of its dark stain is found on my garments, it behoves me carefully to guard every avenue by which that deadly poison may be introduced into my own heart. Walker defines the term '*reverend,—honorary* epithet of the clergy; *worthy* of *reverence.*' '*Reverence*—to regard —*awful respect*—to *revere*, to *venerate*,' '*Reverential*,— expressing reverence, *awful*, respectful."

"From such an eminence of distinction I am constrained to turn away, alarmed at the appearance of the precipice to which it conducts me. It is a source of some consolation to know, that I have not always been alone in my sentiments on this important subject. Samuel Drew, a celebrated metaphysical writer, who rose by the energy of his own gigantic mind from a cobbler's seat to a considerable eminence in the literary world, and in the Methodist Church in England, remarks, 'Let those beware, too, of seeking the honor that cometh from men. In my estimation, and that of many others, the preachers went down several degrees, when, by a vote of conference, they assumed to themselves the title of *reverend*.' Appendix to Drew's Life, p. 336."

This disposition to seek honor from men is one of the greatest obstacles to the reception of truth, relating to Christ's near coming. A writer in the Christian Mirror at Portland, Me. rejoices that no regularly educated congregational ministers have embraced Mr. Miller's views Thus they are glorying in the dignity of what they call "*our sect*." Is that seeking the honor which comes from God only ?

The Philadelphia Daily Chronicle, notices Dr. Weeks' first Lecture on chronology, thus:

"Father Miller.—The Rev. Dr. Weeks, of Newark, N. J., a distinguished theologian, has recently delivered a course of Lectures in that town on the doctrines advanced by Father Miller and his followers. The Reverend gentleman has very ably handled the subject, and proves beyond the shadow of a doubt that Miller is entirely wrong in his calculations, and that he bases his theory on false and perverted data. He quotes from the most celebrated writers upon sacred history, and states that most of them were very cautious upon a subject which it is almost impossible for the mind of man to comprehend. According to the learned Doctor, Miller has made more than thirty mistakes in his Scriptural dates, perverts well authenticated facts, and founds most of his calculations on mere conjecture. That portion of Dr. Weeks' lectures which we have read, display great research, and an extensive knowledge of the Holy Scriptures, as also the writings of ancient and celebrated theologians.—Father Miller, we think, has been 'used up,' if we may apply a vulgar, but comprehensive expression, by the learned Doctor, and any person of common sense, who will read his lectures, will come to the same conclusion. We have ever looked upon the advocate of the Second Advent as more knave than fool, and have pitied the poor deluded beings whom his false and pernicious doctrines have led astray. We trust that when this year runs out, and his doctrines are falsified, as most assuredly they will be, and the glorious sun will be found to shine as brightly as ever, and old earth still revolving upon its axis, that Miller and his followers will then come to their senses, *and be satisfied with this world*, and not be so anxious hereafter to bring it to a premature end."

This writer loves this present world, and Christ says: "If ye love the world, the love of the Father is not in you." Praise from such a source is dangerous.

THE TIME.

The following article from the London '*Morning Watch*,' published in A. D. 1829, vol. 1. page 271, will no doubt be read with deep interest by our readers. Although the author, (the Rev. Ph. Homan,) does not precisely harmonize with us on the *character* of the event, yet there is a harmony in the computation of prophetic time, that is worthy of note.

Remarks on the period assigned in Scripture for the Restoration of Israel. By the Rev. Ph. Homan.

Every person who carefully examines the Divine records must perceive that the fortunes of the Jewish nation are intimately connected with a grand period of *seven times*, or 2520 years; and that at the close thereof their restoration may be expected. There is such a remarkable coincidence in the result of the following computation, that I am disposed to think that we are now within a few years of that most glorious event, so much to be desired by every Christian.

1. The captivity of Israel by Esarhaddon, in the reign of Manassah—a captivity referred to in the seventh chapter of Isaiah—took place B. C. 677. If from this well-marked event we date the seven times, they will terminate in A. D. 1843.

2. From the eighth chapter of Daniel, we learn that the Sanctuary is to be cleansed at the end of 2,300 days.—Now, what period can be so appropriately fixed on for the commencement of these 2,300 days, as that so well defined in the next chapter, namely, the decree for restoring the civil and ecclesiastical polity of the Jews, and which must be considered as typical of the future more glorious restoration, when the sanctuary is cleansed ? According to the best commentators, this decree was made in the seventh year of Artaxerxes, B. C. 457: consequently, the 2,300 days, reckoned from this, terminate in A. D. 1843.

3. There can be no doubt but that the Restoration of Israel will take place in a year of Jubilee, that remarkable festival so clearly typifying their restoration to their own land. According to the computations of many chronologers, the next year of Jubilee will occur in 1843 or 1844.

.4 Is it fanciful to mention also the time specified in the ninth of Revelation ? The continuance of the Ottoman power so long the scourge of the Jews, is there limited to an hour, a day, a month, and a year—equal to 391 years; which being dated from the capture of Constantinople in 1453, will end in A. D. 1844

GOOD SENSE.

Our neighbors of the Tribune have not only corrected two falsehoods, but given utterance to important truth in the following.

"Millerism and Insanity.—We lately published a statement that a Mr. Shortridge, of New-Hampshire, had run mad with Millerism, and attempted to ascend to Heaven from an apple-tree, but found the attraction of gravitation too strong for his celestial aspirations, and came to the ground with such momentum as to cause his death. We have just seen two letters of late date from different sources in Portsmouth, N. H., stating that letters had been received there from this same Mr. Shortridge, making no mention of his 'ground and lofty tumbling' or death, circumstances so remarkable that they could hardly have escaped his notice had they actually occurred — We have heard from another source that this same Mr. S. was crazy ten years ago. So in the case of the woman who poisoned her children and attempted to commit suicide some weeks since—*her* insanity was attributed to Millerism, but entirely without reason. Doubtless the like has been the case in many other instances. Those who know any thing of Insanity are aware that it very commonly takes its hue from the most exciting topic of the hour, so that hundreds of persons have been reported as victims of '*religious* mania,' when in fact their insanity was caused by functional disorders, often having its seat in the digestive organs and only by sympathy affecting the brain. Of those who are currently reported as rendered insane by 'Revivals' or 'Millerism,' a great portion would be found, on due inquiry, to have been constitutionally disposed to insanity, and often to have inherited that malady. In other cases physical derangement, consequent on personal excesses, such as intemperance, gluttony, and other forms of sensuality, was the true cause. We cannot exclude from our columns accounts remarkable casualities, but our readers will know how to make due allowance for the causes to which they are often mistakenly attributed."

ASCENSION ROBES.

We begin to feel the force of Montgomery's eloquent line—

"The tide of lying tongues I stemmed."

Opening the Churchman, in this city, we read:

"Some of Miller's followers, we understand, array themselves at night, in grave-clothes, in order to be found ready; and others have been driven to distraction, and to the PERPETRATION OF CRIME."

The Bay-State Democrat, at Boston, makes the following announcement:

"Miller Delusion.—It is now WELL KNOWN, that in this city, MANY of the believers in the doctrine that the world will come to an end this year, are having ascension robes made, with which to mount up to the regions of bliss."

It was recently stated in this city, that a merchant in Pearl-street had an order for $5000 worth of silk, to be sent to Danbury, Ct., (where Brother Chittenden lately lectured) to be used for ascension robes! ! !

The National Egis, at Worcester, Mass., which is referred to by the New York Observer as authority for one of its statements about insanity, in the very article from which the Observer quotes, makes these remarks:

"It is no marvel, under such circumstances, that men and women run from the solemn to the ridiculous, and clothe themselves with 'ascension' garments. And yet it is not less pitiable than ludicrous, that persons should deck themselves with flounces and furbelows, in which, avoiding death and the grave, they are to be caught up to a world which they call spiritual."

We trust our readers will pardon our seeming insult to their understandings in publishing these weak inventions of those who love lies. When our editorial brethren become sane enough to cease this scornful trifling with the credulity of their readers, and make a confession of their wrong-doing, we will announce the fact with great joy. There is an ascension robe which MANY will possess, for "MANY will be purified and made white and tried," but scoffers and liars cannot be among this happy number, unless they repent.

TIMELY THOUGHTS.

The editor of the Shelby (Ky.) News, commenting upon Mr, Miller's views, a synopsis of which he publishes, says:

We *know* the end *will* come, and in our opinion it is as probable that it will be *this* year as the *next*.

Who knows to the contrary ? Is it not foolish to undertake to prove that the world *will not* come to an end this year ? Would not Ambassadors of Heaven be better fulfilling the purposes of their commission by exhorting all to prepare for the event; and to be always ready ? And then if Christ himself did *not* come; but should, *send* his messenger Death, to call you to him, where would be the difference ? Life is uncertain—Death is certain. To *many*, if not to *all*, this year will be the end of Time; and who can tell whether he will live to see whether Miller's calculation be true or false ? Better be ready, and waiting: for at an hour when you least expect it, Time with *you* may end.

The second coming of the Lord was an object of hope and desire in the days of the Apostles; and the earliest Christains loved to dwell upon it; and the Apostles always spoke with pleasure of the day as being nigh at hand.—The *time* of that coming we think but a small matter to *being ready for it at all times.*

Who, if he loves a friend, is disturbed or troubled at the prospect of an early visit from him ? Do you not joyfully prepare yourself to receive him with gladness and with honor ? Prepare, then, for the messenger, or a visit from your Lord, if you love him; and if it so be, that He sends his messenger for you, why, great should be your joy: but if he *comes* for you, oh! how much greater will be that joy!

SELF-SACRIFICE.

The Christian Advocate and Journal, publishes a letter from a poor woman, who says she is compelled by necessity to stop her paper. In recounting the sacrifices she had made to continue it, she says:

"We have met with so many losses, by fire, and otherwise, that it is indispensably necessary for us to relinquish the paper at the present; but I will assure you it will be no longer than we have the means to pay for it. The Discipline forbids our getting in debt without a probability of paying, and I can see no way at present. We had two large buildings, well furnished, burnt. Nothing saved, only eight hundred dollars insurance to commence with in old age. We thought it would be cheaper living in the country. We purchased five acres, with a good orchard. We thought we could sell some dried apples to pay for the paper. When we got them to market they fetched us only three shillings and sixpence per bushel, and that in trade.

"We then concluded, we would *deny ourselves one meal in twenty-four hours.* This we have tried for one

YEAR ; but money is harder to be got than ever. Before we agreed to abstain from our usual quantity of food, I had written to say, 'Stop my paper ;' but did not send it.

" And now, dear doctor, although unknown, yet well known, if you have at any time an old paper, do not forget your old reader. You know not how highly we prize them I never cut but one of them in my life, and my conscience upbraided me for that.

" And now, I think I see you laugh at an old, and almost blind woman for troubling you with so long a letter, when I might have said, Stop our paper. No, I am not quite willing yet, if there can be any way devised for us to pay for the paper. If we could put up in the fall some first-rate apples, and send them by some of the merchants going for goods, or otherwise, we would try to get them there. If not, amen. The good Lord give you ten, instead of this one. So prays your unworthy sister in Christ."

We suppose there is no insanity in this self-denial and effort to get a weekly paper. We hope our readers will profit by such examples.

Let it be said of each, in reference to every good work, " She hath done what she could."

Benevolence—A Lowell Girl.

We clip the following from the Baptist Record.

" A LOWELL GIRL.—Much has been said by others of the industry, intelligence and energy of the 'Lowell girls,' but we have the pleasure of saying a word, this week, in illustration of their Christian benevolence.

" A young lady employed in one of the factories of that flourishing place, who had succeeded in saving three hundred dollars of her earnings, sought an interview with her pastor, and expressed her desire to appropriate a portion of it for objects of Christian benevolence, and that he should undertake to transmit it to the appropriate treasuries. To his astonishment she handed him one hundred dollars for that purpose. He suggested that it was a large proportion of her means, but it was unavailing ; she replied that it was in accordance with an intention she had formed before she had earned a dollar.

" We are happy to add that fifty of it was given to the Home Mission Society—a gratifying act in this time of its special need, and another example worthy of imitation. What could not our benevolent societies do, if all who profess to love the cause of Christ would appropriate for its promotion as large a share of their surplus earnings ? And even then, who would not have reason to say :

'O to grace how a great a debtor
Daily am I constrained to be.'"

In another part of the paper, the editor says ;

" Do not overlook the article headed, '*The* Lowell Girl.' Read it a second time and ask, 'have I contributed as liberally according to my ability ?' 'Was she more indebted to God than I am, or under stronger obligations to contribute liberally ?' We are acquainted with Christians, owning thousands, who give not during the year an amount equal to the single donation of the Lowell factory girl. Were all the disciples of Jesus prompted by such a spirit, all complaints of our benevolent Boards would cease ; and soon the Missionary would be heard, and the Bible be read by 'every creature.'"

We could publish many such facts in relation to the believers in Christ's near coming ;—but the dear self-denying brothers and sisters are called *crazy*, if they give up part of their earthly treasures from love to Christ.

We trust our readers will not need the stimulus of such examples, when Christ has given them *his* examples of self-denial and death on the cross for us, " while we were yet sinners." " If we have not the spirit of Christ, we are none of his."

Praise of Bad Men.

" What evil have I done, that this bad man praises me ?" This question of a heathen has a moral worthy of attention from a Christian. There were some who did not confess Christ because they loved the praise of men more than the praise of God. What a false estimate they made ! What an unhappy choice ! yet multitudes make the same. " And they had their reward." God grant that our distinguished theologians may not be turned off, with the same miserable return ;—but the symptoms are alarming.

Who can reflect upon the state of our civilized Christian country, and not be convinced that it is " as it was in the days of Noah," (our Saviour's description of the time of his coming,) and that the Lord will also, as he did then, " see that the wickedness of man is great in the earth," and come quickly in wrath to take vengeance on "those who destroy the earth."—*Phila. Alarm.*

LETTERS.

We have reason to praise the Lord for the intelligence we receive.

A writer in Ontario, Wayne county, says :

" In December last I attended a course of lectures on the coming of Christ in 1843, given by Bro. George J. Adams, from Massachusetts. My mind was awakened, and interested, and my heart opened to receive the truth. A meeting was commenced at the Baptist church in Webster, where he lectured, and nearly 100 have been brought 'out of darkness into his marvellous light.' A meeting was held at the same time in the M. E. Church, in the same town, and about the same number have been enabled to testify 'that the Son of man hath power on earth to forgive sins.' In many other places in this section of country where Bro. A. has lectured, powerful revivals have followed his ardent labors. I praise God that in my own family some have been reclaimed and some converted, and we are now looking for that 'blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' I have circulated my Midnight Cry among my neighbors and acquaintance. Some are convicted, others converted, while many who 'love this present world,' say, 'where is the promise of his coming ?'"

A writer at Vevay, Indiana, encourages us by a precious letter, which shows that the seed takes root in the right soil,—among the poor, devoted and humble. He says :

" I am a Baptist minister, located in this western country, where we have not had the privilege of hearing a single lecturer upon the all-absorbing subject of the Second Advent, which is beginning to create some considerable excitement in this country, as well as in the east.

" This morning I went down to the Post Office, where I happened to see the last Midnight Cry, which you had sent to the P. M. I have read it with thrilling interest. I have for some weeks felt my mind much agitated upon the signs of the times. But not having access to any of your works, I am at a loss for information. I therefore beg of you to send me (if you can, commencing with the first No.) the 'Midnight Cry,' and if I can, I will try to send you some money after a little time. I want to know the truth. And if I find that I have been in the dark heretofore, none can be more willing than I to sound the alarm. Would it not be well for some Brother to come out west, and lecture ? for sin doth greatly abound. So far as I have read your paper, I am fully convinced that you are in the right. And I think, so far as I can judge, the public mind is very much awakened. But they want light. Do send me a paper, *occasionally* at least. I would be glad, however, if you could send it regularly. And I promise you that I will give it circulation.

Yours, in the hope of eternal life,
WM. WADSWORTH.

" P. S. I am poor, and get scarcely a living for my family. Consequently you will please make allowance for my not sending money, or paying the postage on this letter. W. W."

A Postmaster in St. Lawrence county writes for books, charts and papers for a neighbor who is convinced that the second coming of Christ is at hand, and assures us that " what is sent will be put to the most important use." From the letter we judge the person wishing books is a preacher. The P. M. proceeds :

" He says, 'If the Bible contains the doctrine that Christ will make his appearance, why is it not possible that he will appear this year ? Why is it not as likely that he will come at one time as another ? It is natural for us to put far off the day, and many I have heard say, 'I believe he will come, but it cannot be yet.' Ask them the reason, and the main one which can be extorted is, 'I do not wish to see him ; I had rather live in this world a little longer.' They will bring their objections, without looking at the subject ; and will not hesitate to say they have no disposition to examine—and some, professors of religion too. The Christian loves the appearing of the great God and our Saviour Jesus Christ—and I believe it his duty and privilege to live as though he expected to see Christ the next minute coming in the clouds of heaven with his saints. Alas ! but few desire His appearance—this world has such attractions—the pleasures of this life are so exquisite, that the joys of heaven are not desired. Oh, that men would be wise, and regard their own welfare. But little is known in this part upon the subject, and I fear the expectations of the wicked will be suddenly cut off. Miller is not unfrequently spoken of with sneers and ridicule. It is because they know nothing about the subject, neither desire to. I fear that thousands will, some day or other, regret the contumely and reproach they have so lavishly heaped upon Miller and others, who are proclaiming the Midnight Cry. I have myself been heretofore rather skeptical of the doctrine ; but never did I feel to ridicule it. If my eyes are now being opened, I hope it may not be in vain. 'He which testifieth these things, saith, Surely, I come quickly ; Amen. So come Lord Jesus.'"

A writer in North Carolina says :

" I wish your last No. of the Midnight Cry sent me immediately by mail. The public mind seems yet deeply interested,—large increase of sale of Bibles and Testaments—scoffs and sneers and lies still abundant—and the opposition of many who occupy high places, as decided as ever ;—many, however, are seriously and deeply impressed. I am more and more confirmed in the gospel expectation of 'the appearance of the great God our Saviour Jesus Christ,'—and amid the jeers of some, and the pity of others, continue joyfully to submit to the reproaches of Christ."

A writer in Georgia says :

" There is an increased inquiry for the papers."

A Post Master in Ohio writes :

" There is an increasing anxiety here respecting the coming of our blessed Saviour. Many look for His speedy coming, while others treat the subject with scorn and contempt. I shall strive to do all I can to give circulation to a subject of such vast importance."

A Postmaster in Indiana, who writes like a " Friend," says :

" The Midnight Cry and Voice of Warning are stirring up the people in this country considerably ; there appears to be a great many who are seriously inquiring after the truth, and are almost willing to believe, while there are a number of others who are very much disturbed, and greatly fear that 'the great day of the Lord is near.' There are also a few scoffers, and some who 'cry peace and safety,' and 'my Lord delayeth his coming,' &c. But yet I believe the gospel is gaining ground, and I hope will continue to spread from day to day, and from place to place, till the last trump shall sound, and that many, who now scoff, may yet repent and live."

From Peoria county, Illinois, we receive a request for the paper without money ;—the letter costing us 25 cents. We always comply with such requests ; but how we shall get means to meet these repeated calls, we can see only by faith. God has supplied our need thus far, and we trust he will continue to do so. Those who cannot *send* us money, are requested not to subtract from our small funds, by *unpaid* letters. Postmasters will *frank* orders for papers. But let him speak for himself:

" It is with some delicacy that I request you to send me the above publication without remitting to you the money. It is unnecessary for me to say that the doctrine of the second advent is producing considerable excitement in this place and vicinity, and while the multitude raise their objections to it, there are but few disposed to think seriously of the matter. I think, however, the doctrine is progressing. Those of us who believe it, are poor in the things of this world, and are to a great degree ignorant of the ground taken by Mr. Miller and others who are writing on this subject. 'Fitch's Reasons for Believing in the Second Advent of Christ,' is all that I have seen on this important subject. If you will send me such publications as will help forward the cause of truth, I may probably be able to pay before long. But for the hard times, several would subscribe for the paper in this village."

Brother J. B. Cook writes from Middletown, that he cannot visit us immediately, in compliance with our request, and adds :

" Allow me to say a word through you, to those associated with you. Daniel learned by books that God would restore his people from captivity at the end of 70 years. Then he did not renounce all care and say, if I am ready it will make no difference. No. He made the promise of God the ground on which he threw himself, soul and body, and poured out an agony of desire that it might be fulfilled. No one was ever more “absorbed in supplication than the beloved prophet seems to have been, in view of a promise that was absolute. ‘*When* 70 years are accomplished, *I will* punish the king of Babylon,’ &c. How essential the prophet's prayer was to the accomplishment of the divine promise we are not told; yet we may be fully assured that he would not have been qualified to act the part assigned him had he been less prayerful. Now God has given us a greater promise, comprehending all the called, and the chosen, and the faithful,—a promise which, when fulfilled, will be hell's discomfiture and heaven's jubilee. And shall we not give ourselves to prayer as did Daniel? We have ‘learned by books,’ that the days of ‘the little horn’ are numbered, ‘the last end of the indignation’ is just arrived, and the time that the saints shall possess ‘*the kingdom*’ is at hand, and I want to pray all the time, with all my heart, and soul, and mind, and strength—with every beating pulse I want to pray the effectual, fervent prayer, ‘*come, Lord Jesus*, even so come quickly,’ Amen! In this overwhelming prayer I want help—never did I feel myself so weak—never so much in need of strength to pour out my soul in believing, agonizing, unceasing supplication, “*Thy kingdom come!*”

“O Lord, when thou didst appear ‘*a child born*,’ there was but *one* Simeon and *one* Anna to welcome thee! Now, blessed Jesus, pour thy spirit upon all who love thine appearing. O let Zion travail in prayer, till thou shalt come in thy kingdom and appear in thy glory. Amen!

“When we are waiting, as Daniel waited for the termination of the captivity, we shall be blessed—thrice and forever blessed. Then with joy we'll welcome our descending Deliverer. O for prayer, the world over, that the sanctuary may be cleansed! Lord, fulfil thine own promise. Amen!”

Brother Flavell writes to his wife from Lancaster, Pa., March 25, as follows:

“I have given two courses of lectures since my last. In Mount Joy there was not one who believed the doctrine before I went there. I called on the congregation when I had done, by request, to know how many believed fully in 1843. There were, I believe, more than fifty stood up. Among them was a minister, Mr. Tucker. There were a great number seeking religion when I left.

“The minister of the Methodist Church came and handed me a notice to read, stating that he would preach against the doctrine. I gave it out, and advised the congregation to go and hear him. I went and replied to all the points, the same night. He came to hear me. There were so many of his arguments so absurd, that I think he was ashamed.

“I was strongly solicited by some of the friends to go to Lancaster, a pretty large city. They had been wanting lecturers for some time. When I got there the trustees met. They asked me for my credentials. I told them I had none. They said, as I was a stranger, they did not like to open the house except I could show my standing. I told them to use their pleasure, as there were many places wanting lectures. I was immediately going off in a sleigh. The gentleman, in turning the sleigh, broke it, and I could not go. I went to the church that afternoon, and they requested me to open the meeting and speak a few words. I did so, on the coming of the Lord. They seemed to be affected. The trustees met again and gave me the church. There was a revival going on, but after two or three lectures it broke out in a most powerful manner. There is a strife who will get a place first to kneel down at the end of the service. I am going to Washington to-day, and from there to Carlisle. If the Lord does not come before I fill those two places, I think I will go home. I still continue to lecture twice every day. I sometimes think from the answers I get in prayer, while praying for you, that you will all be gathered. Pray much and have strong faith in God.”

After brother Flavell's letter was in the printer's hands, we opened the Gospel Publisher, and read as follows:

“Lancaster, Pa., March 27, 1843.

“*Brother Weishampel*,—Let us record the loving kindness of the Lord to guilty and wretched men in these last days. All around us the heavenly light is spreading, and multitudes are gathering unto Him who alone is able to save.

“Our meetings have been kept up for several months past, and have resulted in the awakening and conversion of many precious souls. I suppose we have received into church fellowship this season about one hundred persons. A larger number, doubtless, have professed conversion. Last night about fifty came forward to seek the Lord as penitent sinners, and seven or eight professed to find peace. Our congregations are very large, serious and well-behaved. We have been favored with visits from brothers Thomas and Ross, and likewise brother Flavell, a second advent lecturer.

“I again say, that visits from any of our preachers or exhorters will be kindly received.

“I see just ahead the day of glory and joy which prophets and apostles saw afar off; the day when Christ shall come again to this fallen, guilty world, to make all things new, and holy, and happy.

“J. Flake.”

The editor of the Christian Palladium writes:

“We are doing what we can to throw light on the great subject of Christ's second coming, and have constant calls from all parts of the country, where the Palladium is read, for light, light, light! and for second advent publications. We *give* all we can, and recommend the Midnight Cry, &c. The Lord can work, and none can hinder.”

A writer in Canada having read three numbers of the Cry, and “finding the subject important and the argument both scriptural and reasonable,” is anxious to know more. He says his neighbors are anxious to read. This is a pleasing contrast to the opposition of many who will *not* “prove all things.”

A postmaster in Indiana writes:

“The Midnight Cry has been very interesting to me, and much sought for by others. Please to forward your paper so richly embellished by Scriptural truths.”

Another postmaster in the same state says: “The people here are poor. Money is an article we of the West do not possess. If you will send a dozen or two of your papers, I will see that they are circulated.”

A brother in Greene county writes:

“There are a few in this section of country that are looking for the appearing of our blessed Redeemer this year. For my part, I can say, that the Midnight Cry has been to me as cool water is to a thirsty soul. It is now a little more than five years since I obtained a hope in Christ, and I have ever loved him since. And when I first heard the joyful sound, ‘Behold the Bridegroom cometh,’ it was music to my soul, and I wanted and was anxious to investigate the subject for myself, and to see if there was a shadow of hope of redemption being so nigh at hand; and I came to the conclusion that it was a Bible doctrine. I can say that I feel willing to be called a *Millerite*, or bear any other reproach for the sake of Christ who has done so much for me. I love Jesus, and I love his appearing, and my prayer shall ever be for the success of his glorious cause.”

A writer in Missouri says:

“I have seen one number of your paper called the Midnight Cry, and wish you to send it to me. I am of the opinion that it will do a great deal of good, for, inasmuch as we know not the day nor the hour, it certainly is wisdom to try to prepare for the great event of which this paper is a herald. Please send such publications as you may deem most important upon this momentous subject. This paper is the first of the kind that I have ever seen. May the blessing of God rest upon the endeavors of his people to rouse the people from their lethargy!”

A postmaster in Alabama expresses his thanks for the paper, says he believes with us in part, and writes for more, thinking it possible he may thus be induced to “believe *in toto*.” May the Lord bless all such candid inquirers.

A brother in Illinois writes:

“Since I became convinced of the truth of your doctrine, I have been spreading it, and commenced in my own town by giving lectures publicly, and in the adjoining settlements. Many are much interested in the subject. I am a private individual, and not used to speaking in public. Though called *insane*, weak, and opposed, yet not dismayed, I fear not the consequences. My domestic affairs prevent me from spending much time in this way, yet I embrace every opportunity. Some, in distant towns, have felt the force of my arguments. I have now—(it is only about a month since I became fully convinced)—written letters to my correspondents, who reside throughout the United States. I gave them my views—from the extreme northern part of New York to Florida—and to the extreme western part of Western Louisiana, on the Texan line.”

A postmaster in Kentucky says: “I believe your writings are doing much good, in this our land.”

A writer in Mississippi says: “There is a deep anxiety manifesting itself everywhere to read Mr. Miller's views.”

Silas G. Strong, Marysville, O., writes:

“Dear Brother Himes,—For such I feel to address every one who is laboring in the glorious cause—the giving the call to a sin-polluted world, ‘Behold, the bridegroom cometh.’ Some years since, my mind was called to the subject of Christ's second coming, and I was fully convinced of the truth and certainty of a complete fulfilment of the great prophetic period in 1843. But I found none in the sphere of my acquaintance who agreed with me in these views, and as I was only a layman in the church, our pastor or preacher thought me inclined to be fanatical. I was induced to let my light be hid under a bushel, for which I now feel to mourn.

“On reading the few numbers of the Midnight Cry which have come to my hand, I have, as I trust, gained some light, and more particularly as to my course of duty. I have spoken to the citizens of this place twice in public, and every private opportunity is improved.

“A Mr. Prior, a M. E. clergyman on a circuit fifteen miles north of this, sent for me to assist him in presenting the subject to his people on his circuit, where I found a number of believers.”

Philadelphia---Love Feast, &c.—A letter just received from Philadelphia says:

“I never witnessed such a scene as I did last Sabbath afternoon. The large saloon of the Museum was full, and in some places very crowded. We had a love feast for about an hour, and truly it was a feast of love. We had no misimproved time. As fast as one individual was done speaking about the goodness of the Lord to their souls, there was another ready to testify. Persons of different denominations and all ages, from the aged down to the little child, gave in their experience in their own simple way. After that we commemorated the dying love of our blessed Lord. In all probability, it was the last time. I think there were no less than 12 or 1400 who communed. In the evening, Bro. Chittenden lectured to a very large and attentive audience in the same place. Bro. Osler closed with an exhortation, and stated it was his firm conviction the blessed Lord would come before the month of August would roll around. Bless the Lord, all the second advent brethren and sisters seem to be happy this week. Bro. Caldwell lectured last evening in the Brickmaker's Methodist Church.”

In this city the brethren and sisters met to show forth the Lord's death in the way He appointed, last Tuesday evening. Nearly 300 united. It was a time of calm rejoicing in the Lord. Fourteen persons had been immersed by Bro. Jacobs at noon, the same day, in the presence of a crowd of spectators, who flocked to the water's edge and looked on without uttering a word, or moving a finger to disturb the interesting and solemn transaction.

ALBANY.

In consequence of Bro. Miller's sickness, the circus at Albany has been given up. While the meetings were continued there, Bro Himes wrote as follows:

“Our meetings are full and deeply interesting. *Brother Bernard* preached in the Circus on Sabbath evening. His lecture was excellent. He is on his way west.

“The alarm has been given in this city and vicinity with great effect. It is said, by those who are opposed to us in sentiment, that the very extensive revivals still in progress here chiefly originated through the Advent doctrine, and frequent reference is made, by the converts to the Tent Meeting last year on Arbor Hill, and to the ‘house of prayer,’ as the means of their awakening.

“The *scoffers*, also, are deeply affected. The devil has come down in great wrath because he *knows his time is short*. The most ridiculous and blasphemous *caricatures* are now got up in this place, as well as in other cities, and circulated by the children of the devil to keep their courage up. This shows that the truth is giving them a deal of trouble! May God have mercy upon them.”

Many other letters have been received, some of them from ministers, who call for light, and express a deep interest in the subject. Most of them have been called forth by the papers we have sent to every Post Office in the United States. We shall be happy to continue sending in large quantities, if the Lord's stewards will supply the means.

THE BIBLE—HINTS FOR ITS STUDY.

We cannot prize the Bible too highly, nor study it too carefully. It is a light shining in a dark place. It is from the only source of true light. We have a right to use our reason, in inquiring whether the Bible is God's word, just as Abraham used his senses in deciding whether God spoke to him. That question being settled, we ought to exercise the same unwavering, unquestioning faith which Abraham had. In proportion as we reverence the Bible, we shall strive to get a clear idea of what it teaches. There are many important facts connected with the Bible, for want of knowing which, some persons see the truths it contains as they see objects reflected in rippled waters,—distorted in shape.

1. The *Geography* of the places mentioned.

2. The *dates* of the several transactions recorded, and the connection between the different parts.

3. The *original meaning* of the names mentioned.

For want of *geographical* knowledge, many read the histories of Daniel, Ezra and Nehemiah, and the travels of Paul, &c., as if they were reading of transactions in the clouds, or the fables of the fairy land, of which they have about as much knowledge as of the places mentioned in the Bible histories.

For want of comparing *dates*, our Bible knowledge is often without form, and void of any proper vivid impression on our minds. A reputable member of a church in Boston once seriously inquired if Abraham did not live after the time of Christ. Many who are amazed at his ignorance, may unconsciously cherish mistakes almost equally glaring. In our Bibles we read the book of Ezra, and then pass on to the book of Job, and thus, in spite of our better knowledge, we imagine that Ezra lived first,—whereas Job undeniably lived about the times of Abraham; and Ezra not till after the times of Daniel, leaving nearly 1600 years between them.

The connection between different parts of the Bible is almost entirely overlooked by many.

For instance, we read the story of David's guilt in the matter of Uriah, in 2 Samuel 11, 12, and, perhaps, months afterwards, we read the 51st Psalm, the beauty and force of which is almost wholly lost, if we do not connect it with the history. In Townsend's Bible, all the parts are arranged in the order of time as near as possible. The whole book of Job follows Gen. 11 : 26. The book of Psalms is scattered among the historical books. The 90th Psalm comes first in order, and it follows the 14th chapter of Numbers, in which the Lord declared that the generation which came out of Egypt should die in the wilderness. The 1st Psalm and the 119th come last in order. The first is supposed to have been written by Ezra as a preface to the whole book, and the 119th is considered a manual of devotion prepared by him about 444 years before Christ. Thus the 90th Psalm was doubtless written more than 1000 years earlier than the 1st and 119th.

The first portion of the Prophecies is the book of Joel, which follows 2 Chron. 26 : 15. Then follow six verses more of the history, and we come to the 1st chapter of Isaiah. Then the history in the Kings, Chronicles, Ezra, Nehemiah and Esther are intermingled with the prophecies to the end of the Old Testament.

The book of Daniel commences after we have read Jer. 45: 5. When we have read seven verses of Daniel, we read 2 Kings 24 : 3, 4, and part of verse 1, "In his days, Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years," and then read 2 Chron. 36 : 6, 7. Then follows a large portion of Jeremiah's prophecy, which was delivered during the early part of the captivity, and should always be read in that connection. Next we find Psalms 79, 74, 83, and 94. Then come the Lamentations of Jeremiah, after reading which, we pass on in the 1st chapter of Daniel from the 8th verse to the end. Then comes the whole book of Ezekiel, together with the history in 2 Kings 25 : 22—26, and in Jeremiah, chapters 40, 41, 42, 43, 46, 44, and 52. After these prophecies and histories, we pass on in the 2d chapter of Daniel, to read the interpretation of Nebuchadnezzar's dream, which taught that proud monarch that the kingdoms of which he then stood at the head would eventually be dashed in pieces, and which encouraged Daniel and his oppressed countrymen with the hope of the everlasting kingdom which should be set up when all these oppressive kingdoms should become like the chaff of the summer threshing-floors.

Next, we read the 3d and 4th chapters of Daniel, and then Jeremiah 52 : 31—34, and 2 Kings 25 : 27—30. Then comes the 7th chapter of Daniel, followed by Psalms 137, 130, 80, 77, 37, 67, 49, 53, 50, 10, 13, 14, 15, 25, 26, 27, 36, 81, 92, 93, and 123. Then comes the account of Belshazzar's impious feast in the 5th chapter of Daniel, after which we read the prophecies in the 8th and 9th chapters. Then follows the 102d Psalm, which appears from verse 13, to have been written on the same occasion with Daniel's prayer, about the close of the captivity. At the close of that Psalm, we read the history of Daniel being cast into the lion's den, in the 6th chapter. Next we find Ezra 1 : 1—4 and Psalms 126 and 85, and 2 Chron. 36 : 22, 23. Then we pass on, in the book of Ezra, to the 3d chapter, 7th verse, and then read the Psalms composed on the return from the captivity, such as Psalms 107, 87, 111, 112, 113, 114, 116, 117, 125, 127, 128, 134. Then we read in Ezra 3 : 8—13, about the joy of the people when they laid the foundation of the new temple, followed by Psalms 84 and 60, which were probably written on that occasion. Then we read the account of the interruption in the building of the temple, Ezra 4 : 1—5, followed by Psalm 129. After this, we read the last three chapters of Daniel. We are thus particular in noticing the Scriptures connected with the book of Daniel, that our friends may search, and get all the light which Scripture throws upon it. More anon.

SCOFFERS.

"I think the Lord *must be coming soon*," said a brother who has heard many lectures without becoming strong in the faith. He had just been in Wall street and seen the horrible pictures and blood-chilling blasphemies there displayed in the shape of caricatures, not merely of "Millerism," but of the sacred words of that God who is "a consuming fire," and before whose judgment seat we must soon stand. A brother in Massachusetts, said he could not refrain from shouting "Glory to God," when he saw one of these papers. It seemed so striking a sign that the wickedness of the wicked will soon come to an end, and the Lord will reign in righteousness. "Amen," said the venerable Apostle whom the devouring "terrible beast" had banished to Patmos. "Even so, come quickly."

The scoffers and false accusers so abound, and their works are so notorious, that we have excused ourselves from the painful task of noticing them this week.

Let us all possess our souls in patience, exercise steady faith in God's word, and keep watchful, steadfast, immoveable, always abounding in the work of the Lord.

STATE OF THE TIMES.

The St. Louis Gazette, of March 21, speak thus :

"Any one at all conversant with the spirit of the press, or with the public sentiment, of which it is but the echo, will have observed the *uniformity* and *earnestness* with which the evils of the times are depicted and enlarged upon. We do not wish to assert that the existence of complaint is novel,—we merely allude to its intensity and universaiity. 'Hard times,' is an exclamation which may have been heard 'many a time and oft' by the reader. But, true it is, the voice of complaint is more earnest as well as louder, now, than usual. The times are sadly out of joint. To 'hard times,' and 'money scarce,' may also be added 'want of confidence between man and man.' "

The True Sun of last Tuesday speaks thus :

"Scarcely a day passes in which we do not hear of some most awful outrage of the Divine and human law. Seduction, murder and other crimes stalk through our land, and each new tale seems more dreadful than the last.

"A few months since, a fiend in human form, and *called* a merchant, in Pearl street, became acquainted with a young lady of 18 years of age, in Brooklyn, and was afterwards received as her avowed suitor. She was an only child. Her mother dead. The villain ruined her; and when her father discovered her situation he went to the young man, and with *tears* besought him to make the only possible reparation—to marry the girl ; offering him at the same time ten thousand dollars to put into his business. The young scoundrel refused to have any thing more to do with his victim, and told the broken-hearted old man 'that he was not to be hired to marry a prostitute.' The old gentleman, being too feeble to insist upon justice, or take revenge, the seducer escaped punishment, and still moves among men. The old gentleman is worth property to the amount of fifty thousand dollars, and has left his home with his daughter, and gone, his friends know not whither."

ON TIME.

Heard you that knell ? It was the knell of time.
And is time dead ? I thought time never died ;
I knew him old, 'tis true, and full of years,
And bald, except in front, yet he was strong
As Hercules. I saw him grasp the oak,
It fell ; the tower, it crumbled ; and the stone,
The sculptured monument, that marked the grave
Of fallen greatness, ceased its pompous strain
As time came by. Yes, time was very strong,
And, I had thought, too strong for death to grapple :
But I remember now, his step was light,
And though he moved at rapid rate, or trod
On adamant, his tread was never heard.
And there was something ghostly in the thought,
That in the silence of the midnight hour,
When all was hushed as death, and not a sound
Crept o'er my chamber's stillness, or awoke
The echo slumbering there—in such an hour
He trod my chamber, and I heard him not.

Time's movements ! O, how fleet ! and yet how still—
Still as the morning sunbeam, as it kissed
The blushing flower, but shook not e'en the tears
Of night, the lingering dew-drops, from its leaves,
Nor woke the wild bee slumbering in its folds.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 6.

Postmasters.—Hampton, Pa—Clear Spring, Md, 25 cts—Walpole, N H, 50 cts—Newbury, S C—Monroe, Ga—New Castle, Ky—West Henrietta, N Y—New Richmond, O—Melmore, O—Twinsbury, O—Weedspost, N Y—New Haven, Ct—Nickolville, N Y—Lock, O—Purfield, N Y—Williamsville, N Y—Penn, Ind—Westerville, O—Bellbrook, O—Canton, O—Walpole, Mass—Townshend, Mass—Attica, N Y—Jamesville, N Y—Salem Cross Roads, N Y—Essex, N Y—Waterville, O—Fort Ann, N Y—Union District, Mich—Marshallville, O—Meron, Ind—Lowell, O—Prospect Ridge, Ala—Dayton, Ala—Topsham, Me—Dayton, O—Greenville, N Y—Chinnabu, Ala—Bellbrook, O—Crawfordsville, Ind—Colchester, Vt.—Middleport, N Y—Belmount, Miss—Martinsville, Va—Hopkinsville, Ky—Millville, O—Harrisville, O—Fairfield, Ct—Champlain, N Y—Martinsville, Va—Dayton, O—Yates, N Y—Brockett's Bridge, N Y, $1.—Miskawaka, Ind—Champlain, N Y—Quincy, Miss—Chateaugav, N Y—Lewistown, N Y—Massillon, O—Freehold, N Y—Delavan, N Y—Marysville, Ky—Montrose, Pa—Greesville, N Y, $2.—Low Hampton, N Y, $3.—Belmont, Miss—Waterbury Centre, Vt, $4.—Middleport, Pa, $10.—Sherman, Ct—Woodbourne, Ky—Bangor, Me—South Poultney, N Y—Perrinton, N Y—Beverly, O—Union Mills, N Y—Mannsville, N Y—Stilesville, Ind—Montreal, W C—Augusta, Ill—Uphanpee, Ala—Amazon, Ill.

Individuals.—John Tuffree—O Gibson—Thomas J. Grant, $1.—Elder Hammond—E. J., $5.—John H. Pearce, $6.—J. Litch, $20.—J. V. Himes—A. Waller—J. B. Cook.—D. D. Irons—A. Hyslop—A. K. Wolfington—H. W. Smith—Thomas Allen—D. A. Vindex—An Inquirer—C. Hubbell—J. C. Morgan—Edwin Adrean—Wallace and Mason—Wm. Dempsey—J. E. Smith—Thomas Allen—Charles Friend.

Terrible Fire.—In the midst of a comic play, at the theatre in St. Petersburgh, a fire broke out, behind the scenes. The curtain was drawn up that the people might see the devouring flames. From THREE to FIVE HUNDRED of them were burned to death ! ! Thus the Lord, by his Providence says :" Be ye also ready."

From the Christian Palladium.

TITLE TO THE LAND OF CANAAN.

BY G. W. PEAVEY.

In the examination of this subject our minds should be divested of prejudice, and all preconceptions that are not based on the word of God ; and we should approach that word with the prayerful inquiry, O Lord, what hast thou revealed upon this important point ?

It is a well settled principle in law that there can be but one valid title to any piece of property. That the original proprietor of the land of Canaan was Jehovah, I presume will not be questioned by those who believe their Bibles. This being admitted, we then inquire has he disposed of it, and if so, to whom ? For the proper solution of this question, it will be necessary to examine the *will ;* Gen. 17 : 7—10 —" And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger—all the land of Canaan—for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generation. This is my covenant which ye shall keep between me and you, and thy seed after thee ; every man-child among you shall be circumcised." In this clause of the will, we find that the original proprietor has conferred the title upon Abraham, and his seed after him, for an everlasting possession, on condition that they kept the covenant of circumcision. This Abraham kept. But how did he keep it ? Answer : in faith, as his history abundantly proves, and not in form merely, as did those who fell in the wilderness, or as did those of our Saviour's time ; and as a multitude of professed Christians attend to the external requirements of the gospel, while their hearts are filled with the love of the world, or some other forbidden object, and consequently can never inherit it with *faithful* Abraham ; for that covenant must be kept in faith, and not with a heart full of unbelief. Gal. 3 : 7—"Know ye therefore that they which are of *faith*, the same are the children of Abraham." But it may be asked, is circumcision perpetuated under the gospel ? I answer, yes. See Rom. 2 : 28, 29—" For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly, and CIRCUMCISION IS THAT OF THE HEART, in the spirit, and not in the letter ; whose praise is not of men but of God."

But has Abraham yet possessed the land ?—For a solution of this question we shall examine the testimony of Stephen, Acts 8 : 5—"And he gave him none inheritance in it—no, not so much as to set his *foot on*, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." This evidence assures us that he had not inherited it in the days of Stephen : and he certainly has not since that time, from the fact that it has been in the hands of the Gentiles, who are to retain possession of it " until the times of the Gentiles be fulfilled." Luke 21 : 24—" Until the fulness of the Gentiles be come in ; and so all Israel shall be saved." That is, all the true Israel who have kept the covenant in faith—those Jews who are such inwardly and not outwardly. " As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; for this is my covenant unto them when I shall take away their sins."—Rom. 11 : 25—27. As yet, then, Abraham has not *possessed* it, but is to come in possession when " the fulness of the Gentiles be come in." For then the Deliverer will come out of Sion, and deliver his people from all their enemies. Even death, which is the last, will be destroyed at that time. Abraham will therefore possess it at his resurrection ; and he has not, neither can he, previous to that time. Neither did he expect to possess it previous to that event, as Paul unequivocally declares, Heb. 11 : 8—10—" By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.—By faith he sojourned in the land of promise as in a *strange* country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked *for a city* which hath foundation, whose builder and maker is God." Very well, says one, Abraham's seed are expecting to possess it before that time, if he does not. I answer that I am aware that many of our teachers are holding out this delusion in favor of a race of men that *they assert* are Abraham's seed. But when the middle wall of partition was thrown down, they were *forever* disinherited, and now have nothing to look for but " indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. of the Jew first and also of the Gentile."—Rom, 2 : 8, 9.

But who are the true seed ? This question is clearly settled by Paul, Gal. 3 : 16—" Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." Here is evidence as clear as a sunbeam, that Christ, and not the degenerate Jews, is the seed —the heir to the land of promise, and with him all those who have been circumcised in heart. See 27—29 verses—" For as many of you as have been baptized into Christ have put on Christ. There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—The land of Canaan therefore belongs to Abraham—to Christ the true seed, and to all those who have been or may be made joint heirs with Jesus Christ to that incorruptible inheritance of which the land of Canaan was the type.

But, says an objector, there was a law given 430 years afterwards, by which the Jew has some claim to the land ? For the adjustment of this claim, we will again quote Paul. See Gal. 3 : 17, 18—" And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise." Then according to Paul and the Holy Ghost, the Jew has no claim ; and I think that there is quite as much of truth in their testimony as there is in the statements of those who are pleading the cause of the infidel Jew.

" Wherefore, then, serveth the law," says an objector, " if it does not give the Jew a claim ?" Answer, Gal. 3 : 19—" It was added because of the transgressions, till the seed should come to whom the promise was made." But to use a familiar illustration, the Jews had rendered themselves quite unworthy to possess the vineyard by their profligate and idolatrous practices. It was therefore *leased* to them till Christ, the promised seed, should come, thus giving them a chance to reform. But instead of improving this favor, they persisted in their idolatrous, profligate career, abusing those servants that were sent to them to receive the fruit of the vineyard until the heir came. They then held a council, in which it was determined to kill the heir, and seize the inheritance as their own.—See the illustration our Saviour has given of this subject, Luke 20 : 9—19. And the murderous claim is all the claim the Jew has to the land of Canaan. (By Jew, I mean those who are such outwardly, whose praise is of men and not of God.) Mark. The law or lease was to continue till Christ should come, and no longer ; for " the law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are *no longer* under a school master."—Gal. 3 : 24, 25. So that whatever claim the Jew may have had by the law previous to the coming of Christ, he can have none since that event ; the law, with all its claims, expiring at that time.

Indulge me with a familiar illustration. Kind reader, suppose you have a fine farm that you wish to lease for a few years. You succeed in finding a tenant that you think is suitable. You make an agreement, and he enters upon the discharge of his duties. At the appointed time, you send a servant to receive your share of the products, but he is abused and sent away empty. You wait till the proper season arrives, when you send another, who shares the same fate as the first ; and a third, but you meet with no better success. You have an only son—your heir. You conclude to send him, thinking that they will have some respect for him. They see him approaching, but instead of their hearts being filled with respect for him and gratitude to you for your long suffering and patience, they immediately conspire to murder him and take possession of the farm. They carry their plot into execution, and entirely nullify the lease.—I ask, what you would do ? *Do?* say you, *do?* I would not have waited half as long, but would have taken it from them and leased it to others. But suppose you had waited till that time before you had turned them away, and the murderous deed was accomplished. However, your son is raised from the dead, and the time arrives when you think of placing him in possession of said farm ; and immediately these murderers set up a claim, and oppose the owner's possessing it until they have been restored to its possession, and had another privilege of abusing and insulting the proprietor.

And what, you ask, is the plea for such a claim ? Why, simply this ; that they once had it leased to them for a time, that during this time they not only disregarded the lease, but abused and insulted you in every possible way—even murdering your only son. And to complete the illustration, you have a neighbor that is a lawyer, and well acquainted with all these facts. What would you think of that neighbor, should he espouse the cause of those murderers, to the utter disregard of all your rights ?

The foregoing is designed to illustrate the claim that the Jew has to the land of Canaan by virtue of the law ; and the examination of that question clearly shows that their only claim is that of murderers. The conclusion, therefore, is irresistible, that those who plead the cause of the Jew, by virtue of the law, are pleading the cause of the murderer. Instead of teaching them *submission* to him, they are encouraging them in their *rebellion* to their lawful sovereign. But their efforts will be worse than useless. The Saviour has forever settled the question, that the Jew can never again possess the land of Canaan. Luke 20 : 15, 16—" What, therefore, shall the lord of the vineyard do unto them ? He shall come and *destroy* these husbandmen, and shall give the vineyard to others." There is, therefore, nothing but *destruction* awaiting the Jew who refuses to accept mercy at the hand of Christ. But all those who have been made partakers of his spirit will, at his coming, possess the promised land forever.

It is evident from the examination of the original title, together with the exposition that Paul has given of it, that the Jew who is such according to the flesh only, has not the shadow of a title to the land of Canaan: but that it belongs to Abraham, to Christ, and to all of his faithful followers. It is also apparent that *they* are not to inherit it till those are raised from the dead who may have died previous to the coming of Christ. It is also evident from the testimony of Paul in reference to the law, that they have no claim there. 1st, from the fact that it was given to Abraham by promise 430 years previous to the giving of the law. 2d, from the fact that the law cannot disannul the promise. 3d, from the fact that the law expired at the coming of Christ. Consequently no claim whatever can be sustained by that law since that time.

But when defeated here, there is a resort to the promises contained in the Old Testament prophecies. But those promises evidently refer to the original promise made to Abraham, and to his seed after him, and are expressive of what they are to enjoy when Christ shall come the second time, without sin unto salvation; and having proved that Christ and his people are the seed of Abraham, these promises, therefore belong to them, and not to the unbelieving Jews. This view has been clearly presented by Paul, Gal. 3: 16—"Now to Abraham and his seed were the *promises* made." This broad declaration evidently embraces all the promises contained in the Old Testament, leaving the unbelieving Jew neither the law nor the promises. What a pity it is that Paul had not been favored with a lesson or two from some of our modern theologians, on the return of the Jews.

In the examination of this subject we have found a clear title to the land of promise—the new earth, of which the land of Canaan was a type. We have also found that this title belongs to Christ and all his people. This title is evidently a perfect one. A knowledge of the character of its author is evidence sufficient to establish that fact. A being whose character is infinite perfection will never leave his work imperfect. With these self-evident truths before us, I wish to ask one question. Can that be a perfect title in which no time is specified for those to take possession to whom the inheritance is conveyed by said title? Reader, suppose you were to purchase a farm, and on receiving the title, you find no time specified when you are to take possession of said farm; you would say, I cannot receive such a title. The man of whom you made the purchase inquires, why can you not receive the title? You reply, it is imperfect; it does not specify any *time when* I shall take possession. I would not give a fig for such a deed. Dear reader, if you would not receive a title to a farm in which no time is specified for you to take possession, can you believe that Jehovah has given us a title to that incorruptible inheritance, and no time specified when we shall take possession of it?—You answer, No: we believe he has specified the *time*, by assuring us that we shall receive it at the coming of Christ. Well, do you know when Christ is coming? O no, we know nothing about that. Then an *event* of which you confess you can *know* nothing, is your SPECIFIED time for receiving that inheritance. I now ask, would you accept the title to your farm on such conditions as these? Let common sense answer the question. One of two things, therefore, is certain; the time is specified, or our title is an imperfect one. The latter conclusion cannot be true. The first, therefore, must be true; not, however, by specifying an event of which nothing can be known. But by such declarations as the following: "When ye shall see all these things, know that it is near, even at the doors."—Matt. 24: 33. "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24.

[For the argument that these times expire this year, see other articles in this paper.—ED.]

This year, we expect the great trump of jubilee will be heard by the astonished nations of earth. This year, we expect the angels will be commissioned to gather the elect from the four winds, from one end of heaven to the other.—This year, we expect to see the tombs yield up their victims. This year, we expect to see those friends who have fallen asleep in Jesus clothed with immortal vigor. This year, we expect, if found faithful in the discharge of duty, to be changed to the same immortal vigor, and together with those friends, ascend and meet our Lord in the air. Reader, are you ready?

Charlton, N. Y., 1843.

CONTENTS OF THE SCRIPTURES.

About 200 years ago, a tract was published in England entitled, "A design about disposing the Bible into a Harmony; or, an Essay concerning the transposing the order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. By Samuel Torshell."

The author shows great good sense, in designating the several Books, as a few specimens will show.

Genesis.—The cabinet of the greatest antiquities.

Judges.—The mirror of magistrates and tyrants.

Ruth.—The picture of a pious widow.

Ezra, Nehemiah.—An idea of church and state reformation.

Esther.—The great example of God's providence.

Job.—The school of patience.

Psalms.—The soul's soliloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.

Proverbs.—Divine ethics, politics, economy.

Isaiah.—The evangelical prophet.

Daniel.—The apocalypse of the Old Testament.

Hosea.—Sermons of faith and repentance.

Joel.—The thunderer.

Amos.—The plain dealing reprover.

Malachi.—The bound stone of the two Testaments.

Matthew, Mark, Luke, John.—The four trumpeters, proclaiming the title of the great king.

Acts.—The treasury of ecclesiastical story.

Romans.—The principles of Christian faith, the Catholic catechism.

Galatians.—The epistle to the Romans epitomized.

Ephesians.—The opening of the great mystery of salvation.

Colossians.—A brief rule of faith and manners.

1 *Thessalonians.*—Practical theology.

2 *Thessalonians.*—Polemic theology.

Hebrews.—A commentary upon Leviticus.

James.—The golden alphabet of a Christian.

1 *Peter.*—A Theological summary.

2 *Peter.*—The encouragement of a spiritual warrior.

1 *John.*—The glass of love or charity.

2 *John.*—The pattern of a pious matron.

3 *John.*—The mirror of hospitality.

Jude.—A picture of false prophets.

Revelation.—Daniel Redivivus. The opening of the treasury of future events.

The designation of Daniel is very just. The word Apocalypse is derived from the Greek word, which signifies *to uncover, to reveal.* Isaiah was an Evangelical prophet, but he left his sublime pictures of future glory so intermingled that we needed Daniel to take us on an eminence, and *uncover* the future path of the Church, leaving a chart of it, which could not be fully understood till the passing of certain points should settle all disputes respecting the scale of measurement. Those points we have passed, and we can look back upon the *revealing* chart, and trace the whole course, with admiration of the accuracy with which it has been delineated.

The Revelation is Daniel "renewed again, revived, returning afresh," as Ainsworth defines the Latin *redivivus.* A *revelation* is a *manifestation* of truth, not a concealment of it.

THE KINGDOM WHICH WILL SOON BE SET UP.—What lover of peace can oppose the return of our lawful Prince, who shall abolish all earthly governments, and set up one of eternal blessedness? Who is not sick of present administrations, kingdoms, and legalized oppressions? We boast much of our American Republic, as the motto of earth and the home of liberty. But we should rather tremble, and consider with shame, the dark vista that opens before us, if the Lord appear not speedily to restore the earth to its primitive purity and loveliness.

Let those who are dreaming of reforms, advancement, and the world's conversion, look at the following picture:

"*Scenes in the American Paris—a French* REVOLUTION *in Embryo.*—A Washington correspondent of the New York American makes the following frightful statement:

"There is a general determination among the friends of peace, to adjourn every day at 4 o'clock. It is firmly believed, by most experienced and judicious persons, that a candle light sitting would bring on riot, fighting, use of knives, pistols, and murder in the Hall of Representatives.

"Several of the southern members I know are armed, and, on the first blow, deadly weapons would gleam throughout the Hall, and pistol balls would soon whistle among them.

"I fear you have not the least conception of the slumbering, latent horrors of the scene. At a distance you cannot know a hundredth part of the heinous facts which we shudder at knowing here. From my own observations of the past and the present, from my knowledge of the demoniac rage still suppressed, and which inspires bloody men here, many of whom are reeking from the murders which gave them honor and eminence in their own country, I am prepared to see the Hall drenched in blood, in a general melee, on such provocation as one hasty word may give. One south-western member has threatened the life of another, and the latter now goes armed, with the determination to take the life of his threatening foe, if he comes within a certain distance of him."

"A CITY OUT OF SIGHT."

Isaiah 26: 1, 2, 3, 4.

"In that day shall the song be sung in the land,"
"We have a strong city," upheld by God's hand;
"For bulwarks and walls," salvation is set,

Psalm 85: 10.

And "Mercy and Truth together are met."

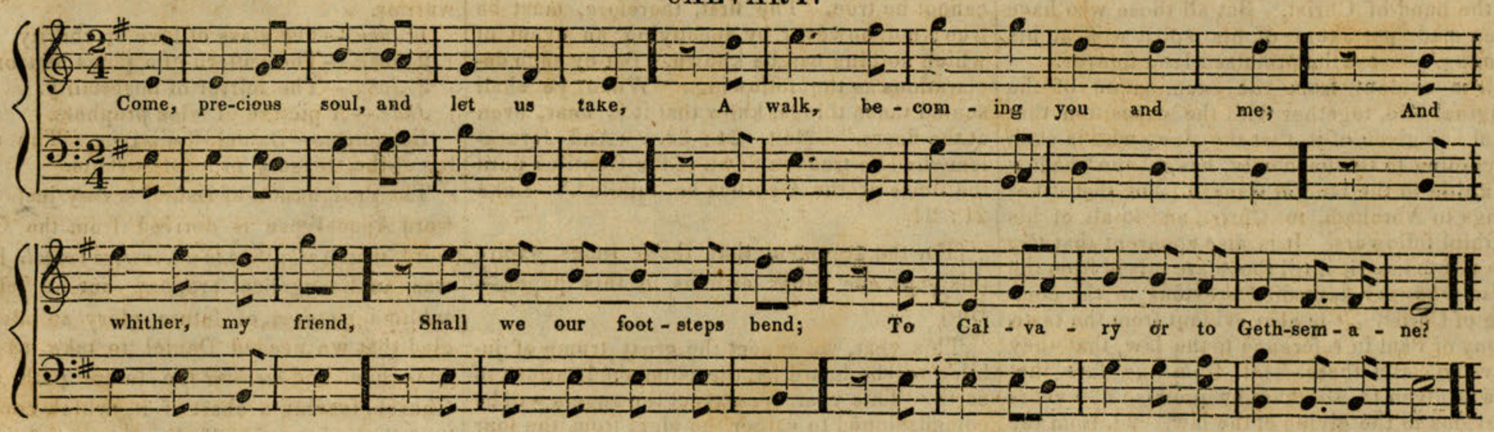
Isaiah 60: 18.

Throw open the gates, those gates which are "Praise,"
That the people may enter who "walk in His ways;"
That the nation "which keepeth the truth" may pass in;
And "dwell safely," and free from sorrow and sin.

C. G.

It is said that in the single city of Pekin, China, nine thousand infants are destroyed annually, and that the proportion is as great all over the empire.

CALVARY.


Come, pre-cious soul, and let us take, A walk, be-com-ing you and me; And
whither, my friend, Shall we our foot-steps bend; To Cal-va-ry or to Geth-sem-a-ne?

2. "O Calvary is a mountain high,
T is much too hard a task for me!
And I had rather stay
In the broad and pleasant way,
Than to walk in the garden of Gethsemane."

3. It would not appear such a mountain high
Nor such a task, dear sinner, for thee,
If you lov'd the Man
Who first laid the plan
Of climbing the mountain Calvary.

4. "I'd rather abide in this pleasant plain,
My gay and merry friends to see;
And tarry awhile
In the joys of the world,
Than to climb up the mountain Calvary"

5. Your gay companions must lie in the dust:
Their souls are bound for misery;
And if you ever stand
On Canaan's happy land,
You must climb up the mountain Calvary.

6. "There is no pleasure that I can behold,
And it is a lonely way to me;
For I have heard them say
There are lions in the way,
And they lurk in the mountain Calvary."

7. It is a peaceful, pleasant way,
Poor wand'ring soul, could you but see;
And you shall have a guard,
Yea, the angels of God,
To conduct you o'er mountain Calvary.

8. "I'd rather have peace, and live at my ease,
Than to be afflicted thus by thee;
When blooming youth is gone,
And when old age comes on,
I will climb up the mountain Calvary."

9. There is no better time than youth,
To travel the mountain, as you see;
When old age comes on,
You are burden'd with sin;
Then how can you climb up Calvary?

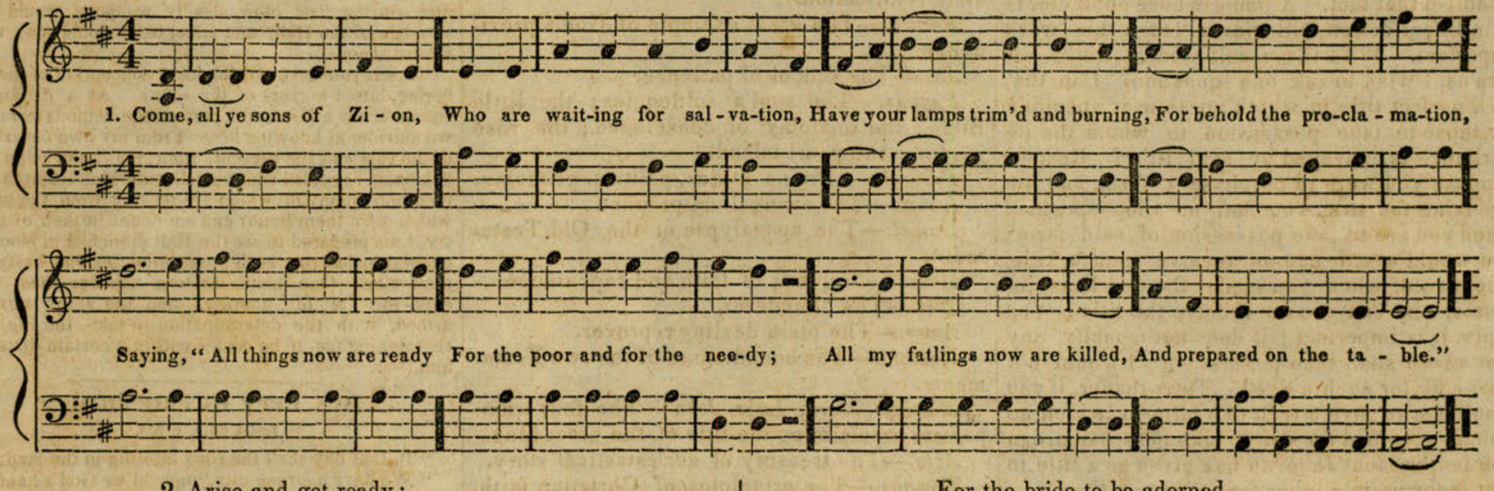
10. "O leave this melancholy theme!
I cannot enjoy any peace for thee;
There is time enough yet,
And the journey's not so great;
I can soon climb the mountain Calvary."

11. O hark, I hear a doleful sound!
You greatly should alarmed be;
A blooming youth is gone,
And is laid in the tomb,
Who refused to climb Mount Calvary.

12. "Alas, I know not what to do!
You greatly have alarmed me,
For in sin I've gone on,
Till I fear I'm undone;
Lord, help me to climb up Calvary!"

13. O tarry not in all the plain,
Lest it prove a dangerous snare to thee!
But look to the Man,
Who was slain for your sin,
And he'll help you to climb up Calvary.

SONS OF ZION.


1. Come, all ye sons of Zi-on, Who are wait-ing for sal-va-tion, Have your lamps trim'd and burning, For behold the pro-cla-ma-tion,
Saying, "All things now are ready For the poor and for the nee-dy; All my fatlings now are killed, And prepared on the ta-ble."

2 Arise and get ready;
Hasten to the marriage supper,
While the Bridegroom is calling,
And poor sinners are a falling.
See the Lord of life descending,
And the judgment trumpet sounding,
For to gather all the nations
To the final judgment-day.

3 O what a happy meeting,
When salvation is completed,
And tribulation 's ended,
And the spotless robe prepared
For the bride to be adorned,
In the jasper wall be crowned,
Saying, "Worthy is the Lamb,"
In the New Jerusalem.

4 O, sinners, don't be doubting,
While the sons of God are shouting;
Come and join the happy army,
And there 's nothing that will harm you.
If you follow Christ the Savior,
And break off your bad behavior,
And repent and be converted,
You may sing his praises too.